THE KNOWLEDG OF CHRIST JESUS, OR THE SEVENTH BOOK OF COMMENTARIES VPON THE APOSTLES CREED:

CONTAINING

The first and generall PRINCIPLES of CHRISTIAN THEOLOGIE:

With the more immediate Principles concerning the true Knowledge of CHRIST.

Divided into foure Sections.

CONTINVED BY

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Recensui hunc tractatum, cui titulus est [The knowledge of Christ Jesus, or, the seaventh booke of Commentaries upon the Apostles Creed] *in quo nihil reperio sanæ doctrinæ, aut bonis moribus contrarium: quò minús cum utilitate Publica imprimatur, modò intra tres menses proximè sequentes typis mandetur.*

Ex Ædibus Lambethanis
Octob. 10. 1633.

Guil. Bray.



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FINIS.

THE KNOWLEDGE
OF CHRIST JESUS
OR
The Seventh Booke of Commentaries upon the APOSTLES CREED.

HOW Evill should mingle it "selfe with the workes of "God, seeing every thing "made by him (and he made "all) was good; How that "evill which wee call sinne, "should finde entrance into, "and hold possession of the "heart of man, who was the accomplishment of "all Gods visible workes, and upon whose creation it is said, that God saw every thing that hee "had made, and it was very good; What kinde of "being this evill hath, whether meerely privatiue, "or onely positive, or partly both; Wherein that "servitude which Sinne did bring upon us, doth "consist; What freedome of will is compatible "with our naturall servitude unto Sathan, (for "without some freedome of will, wee might bee "Sathans instruments, his slaves or servants unto "sinne we could not be.) "

These and the like *Quæres*, with their severall branches, in the first project of this long work, had their place allotted betweene the Article of Creation, and the Articles concerning Christ, or in the intended Seaventh booke of Commenta-

ries upon the Creed. But the method then intended I have now altered not out of forgetfulneſſe, but out of choice, and upon theſe conſiderations eſpecially. Firſt, in that the doctrine concerning ſinne originall or actuall, is not expreſly mentioned in the Creede. Secondly, becauſe the moſt pleaſant and moſt fruitful branches of divine providence (whoſe generall ſtemmes have beene in the Article of Creation handled) are no where ſo conſpicuous or ſo admirable, as in the evangelicall hiſtorie of the conception, birth, life, death, reſurrection, and aſcenſion of Ieſus Chriſt our Lord and Saviour. And pitty it were to ſever them in place, which accord ſo well in nature. Laſtly, I conſidered, it could no way be harmefull to have the plaiſter ready before I adventured to lance the ſore; ſpecially, in that I am likely to ſearch ſomewhat deeper, than I have found it ſearched by others. The onely ſore of the humane ſoule, whoſe ſcarres cannot in this life be perfectly healed, is ſinne originall, and the wounds thereof are ſinnes actuall and habituall; the onely medicine or ſalve for both, is the knowledge of Chriſt and him crucified: for hee is the onely tree of life, whoſe leaves are appointed to heale the Nations.

SECT. I.

Of the beleefe or knowledge of Chriſt in generall: and whether Theologie be a true ſcience or no.

CHAP. I.

CHAP. I.

Of the principall points that Christians are bound to beleeve.

THat all wee which beare the name of Christians did take the name originally from Christ, the *heathen historian did acknowledge. He did beleeve that Christ (the author and finisher of our faith) did suffer under Pontius Pilate, yet this beleefe was farre from making him a Christian. That which wee Christians are in the first place to beleeve is, that the man Christ *Iesus*, whom the Iewes by the helpe of *Pontius Pilate* did crucify, was truely the Sonne of God, his onely Sonne; so truly and indissolubly the Sonne of God, as well as of man, that whilest this man was conceived by the holy Ghost, the Sonne of God was likewise conceived by the holy Ghost; whilest this man was borne of a pure Virgin, the true and onely Sonne of God was borne of the same Virgin; whilest this man was put to death, crucified, dead and buried, the Sonne of God was likewise crucified, dead & buried; whilst this man Christ was raised againe from the dead, the true and onely Sonne of God was so raysed; whilest this man ascended into Heaven, the Sonne of God ascended into Heaven; whilest this man sitteth at the right hand of God, and maketh intercession for us, the Sonne of God there sits and makes the same intercession; that when wee expect the same

*Ergo abolendo rumori Nero subdidit reos, et quaesitissimis poenis affecit, quos per flagitia invisos, vulgus Christianos appellabat. Auctor nominis ejus CHRISTVS, qui Tiberio imperitante, per Procuratorem Pontium Pilatum supplicio affectus est. Tacit. Annal. Lib. 15. Pag. 255.

Sect. 1. Iesus, whom the Iews did crucifie, shall come in visible manner to judge the quick and the dead, wee beleeve and expect that the Sonne of God shall come to judge the quick and the dead. Of the first points wee ought to have, at the least, a true historicall beleefe. Our beleefe of that article concerning Christs comming to judgement, and of our resurrection from the dead, is more prophetical, than historicall.

2. Is then an historicall beleefe of Christs conception, birth, death, and resurrection sufficient for us? Sure it is not, unlesse withall it be salvificall. No faith can save, unlesse it be a saving faith: but no faith can be salvificall, vnlesse it be historicall. For hee that doth not beleeve the history of Christs death and passion, can have no Christian faith at all. Now the utmost effect whereunto the endeavours of Gods Seedsmen are immediately terminated, is to plant in the hearts of their hearers a firme perswasion of the divine truth of the sacred Histories or Prophecies concerning Christ. In respect of this perswasion they are said to plant and water, and to be Coworkers with Gods Spirit. But to make this perswasion to bee salvificall, this is the worke of God alone. For unlesse hee give this increase to what wee plant and water, all our labours are lost, our best endeavours are to no purpose. Yet as we are to beleeve, that without God wee can doe nothing, so are wee bound to hope that in him and by him, wee may doe all things, or have all things done in us and for us, which can be needfull or conducent to

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our Salvation. Now if ſuch as are bound to teach, and ſuch as are bound to learne, would daily ſeaſon their endeavours, (their prayers eſpecially) with ſerious conſideration of this twofold truth, wee could have no juſt occaſion either of doubt or feare, but that if our beleefe of the rehearſed Articles of Chriſt were once truly hiſtorical, it would certainely become rightly ſalvifical. For to be hiſtoricall & to be ſalvifical are not *mẽbra oppoſita*, no ſuch oppoſite members as divide beleefe into two parts or kindes: they are as ſubordinate one to the other, as naturall wit, and artificiall improvement of it. Cap. 2.

CHAP. 2.

Of Hiſtorians beleefe in generall, and how it doth variouſly affect Beleevers according to the varietie of matters related: the ſeverall eſteeme of the Hiſtorians.

THat wee call hiſtoricall beleefe which hath no other ground beſides the authority of the Hiſtorian or relater, or at the moſt, experiments ſutable to things related. And ſuch experiments may be knowne ſometimes by ſenſe, ſometimes by reaſons demonſtrative. And yet all the credit which they can give to the hiſtorian, or all the additions they can make unto hiſtoricall beleefe formerly planted, will be but probabilities or preſumptions.

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ons. Whether the Moone was eclipsed at the time when *Nicias* was General for the Athenians against the *Syracusians*; Or when *Columbus* made first discoverie of *America*, are questions which may be scientifically resolved by astronomicall calculations. But whether *Nicias* through ignorance of naturall causes and grosse superstition, committed that intolerable oversight which (as [a] *Plutarch* relates) occasioned the overthrow of the Athenian forces by Sea & Land; or whether *Columbus* made that witty advantage of the like eclipse which [b] *Benzo* in his history of America mentions, cannot be known by any computation

(a) But then it fel out unfortunately for *Nicias*, who had no expert nor skilful Soothsayer: for the partie which he was wont to use for that purpose, and which took away much of his superstition, called *Stilbides*, was dead not long before. For this signe of the eclipse of the Moone (as *Philochorus* saith) was not hurtfull for men that would flie, but contrarily very good, for said he, things that men doe in feare, would be hidden, and therefore light is an enemy unto thē. But this notwithstanding, their custome was not to keepe themselves close above three dayes in such eclipses of the Moone and Sun, as *Autocides* prescribes in a booke he made of such matters: where *Nicias* bare them in hand, that they should then tarry the whole, and full revolution of the course of the Moone, as though he had not seene her straight cleare againe, after she had once passed the shadow, and darkenesse of the earth. But all other things laid aside and forgotten, *Nicias* disposed himselfe to sacrifice unto the Gods, untill such times as the enemies came againe as well to besiege their forts, and all their campe by land, as also to occupy the whole haven by Sea. *Plutarch in vita Niciæ, in fine.*

(b) *Almirans ob hæc ingenti animi ægritudine anxius, cum hinc Indos nec gratia, nec prece, nec pretio ullo adduci posse videret, ut cibaria exercitui præberent, nec armis ab se cogi propter infirmitatem suorum, alia via idem aggredi statuit. Atque id cœlesti quodam instinctu ei venisse in mentē libens equidem crediderim, providente viz. Deo, ne tantus vir sanè periret. Id porrò ita factum est; fortè in propinquo tugurium Barbarorū erat, hos Columbus monet, ac prænunciat, ipsos, ni vitæ subsidia sibi ac suis suppeditarent, pestē à Deo cœlitus missâ brevi omnes perituros; cujus rei id habituros signi, quòd duos intra dies Lunam sanguine fœdatam visuri essent. Id cum eádem die & horâ, qua Almirans prædixerat, conspicarentur Indi (Lunæ autē defectus is erat) subitò victi formidine quaccunq; ei ad victū necessaria fuerunt, benignè præbuere, insuper veniam culpæ orantes, neve ipsis irasci pergeret.* Benzo Hist. novi orbis. l. 1. c. 14.

Astro-

Cap. 2.

Astronomicall or Chronologicall. This wholly depends upon the authority of the Historians. Yet if by calculations astronomicall compared with the Annales of those times, it should appeare that there were no such Eclipses in the yeares pretended for these practices; this would convince these historians, and those whom they follow of errour, if not of forgerie. On the other side, if Astronomers should make it cleare, that in the points of time assigned by these Historians, there did fall out such Eclipses of the Moone, this would free them from suspition of fiction, so much the more, by how much they were lesse skilfull, or lesse observant of the cœlestiall motions or revolutions of times wherein Eclipses happen.

2. But sometimes the sensible events or experiments may square so well with historicall relations, as to leave no place for curiosity it selfe, to suspect either fiction or falsehood in the Historian. As who could suspect the truth of the Roman Histories, which mention the subjection of this Iland to their Empire, for divers successions; if he had seene their coynes, lately digged out of the earth, bearing the inscriptions of twenty severall Emperours. Or who could suspect the historicall truth of their progresse into the Northerne parts of this Kingdome, that have observed the ruines of that wall which they built, and other monuments as sutable to their Narrations, as the seale is to the signet. The best is, that the experiments which suite unto the histories of the

Sect. 1. old and new Testaments, are more plentifull and and more pregnant, then any externall ratificati-ons of any other historicall narrations can be. For of sacred historicall truth, besides the legible te-stimonies of the great book of the cre. tures, eve-ry little world may have a world of witnesses in himselfe. Now if our beliefe of the histories con-cerning Christ and him crucified, be but equall to our beliefe of other histories, yet their authority or esteeme will be much greater, because we can-not believe this truth, but we must withall believe it to be divine; and every man by nature hath a more sacred esteeme of matters which hee con-ceives to be divine, then hee can have of things meerely mundane or humane.

3. But where the truth of historicall beleefe is to our apprehension the very same, and the de-grees of our assent unto it equall, yet the estimate of the same truth or its impression upon our affe-ctions, is not the same. These vary according to the severall waight of matters related though by the same Author, and beleeved by equall degrees of the same kinde of beleefe. Of *Edward* the se-conds strange defeate by *Robert de Bruce* King of Scotland; and of *Edward* the third, and the black *Prince* his sonne, or *Henry* the fifth their succesſe a-gainst the French, wee have but one and the same historicall beleefe, whether for degree or quality: yet are wee not the same way, or in the same de-gree, affected with the one story as with the o-ther. The reading of *Edward* the third, or *Henry* the fifts succesſe, delighteth us English with the

an-

ancient honour of our Nation. The remembrance of *Edward* the seconds defeate, doth so disaffect us, that wee could wish this story were not so true, as the other.

But how unpleasant soever the annales of *Edward* the second be to some English, yet wee never observed any of this age to weepe at the reading of them, whereas in some provinces of this Kingdome, the battaile of *Pannierehugh*, the rebellion in the North, and that lesse disaster, in the yeare following that rebellion upon the English borders, could not have beene mentioned or seriously related, within our memory, without many teares of such Auditors, as had no other knowledge of the events save onely from histories, or from traditions which can produce no better beleefe than historicall.

4. Some cases then there be, in which although the authority of the Historian be the same, and albeit the matters related by them be for weight or substance the same; yet shall they not make the same impression upon our hearts or affections. Yea matters (in themselves considered) of small moment, will sometimes sway double as much as others of more then double waight unto them, although the historicall beleife of both be equall. The circumstances from which historicall truths of lesser waight simply considered, receive these extraordinary degrees of gravitation, are specially three, *Vicinity of place*, *Recencie of time*, and *Peculiar references to our Selves, to our Country, to our Friends or Allies.* The true reason why the history

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historie of Christs death (in some degree I suppose beleeved by all) doth worke so little or so successelesly upon most mens affections, is because they consider his death, though in it selfe a matter of greatest consequence, yet as a matter past a thousand and some hundred yeares agone, or as a matter done by the Jewes more then two thousand miles from our coast. And thus they consider it without any peculiar reference to themselves, as the cause of it; or no more concerning themselves, then as they are *Pars quota humani generis*, some little parcells or graines of mankinde or of the humane nature which he redeemed, these being more innumerable than the sand on the Sea shore.

5. But how firmely soever we apprehend the truth of Christs death and passion for the substance, yet this apprehension cannot produce a true compleate historicall beleife of his death, unlesse our apprehension of the substance be seconded with the like apprehension of such circumstances, as are peculiar to this history above others. What circumstances are these? Although he suffered but once, and that farre off and long agoe; yet whatsoever he then suffered or did, doth as neerely & as immediately concerne every man this day living in what place soever, as it did those that were living when he dyed, either such as were sorrowfull spectators of his death, or Actors in it. For albeit he were offred but once, and that but in one place (without the gates of Jerusalem) yet this one offering was of value truely infinite,

infinite, and for efficacy everlaſting. And being ſuch, it muſt be equally applyable to all perſons, times, and places. In his death, in his infinite and everlaſting ſacrifice every one hath a peculiar intereſt not *Pro ratâ*, but *in ſolidum*: by vertue of that atonement which he made, by that redemption which he purchaſed once for all, he hath an entire abſolute right of dominion over every one of us, and every one of us hath as entire an intereſt in his death, as if what ſoever he did or ſuffered in the daies of his humiliation, he had done and ſuffered all for us alone. But this laſt conſideration perhaps is more pertinent to the knowledge of Chriſt and of him Crucified, then unto the hiſtoricall beliefe of his death or Croſſe. Cap. 3.

CHAP. 3.

Whether ſuch knowledge of God, and of Chriſt as the Scriptures teach, be a ſcience properly ſo called.

ADmitting the objects of our beleife might bee as certainely and as evidently knowne (at leaſt by ſome) as the ſubjects of ſciences, properly ſo called, are: Whether this knowledge and our beleife of the ſame objects may be coincident, that is, whether it be all one ſo to know them, and to beleeve them, I will not diſpute: for this would occaſiõ a controverſie about the uſe of words, unfitting for a profeſſed Divine to entertaine,

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infinite, and for efficacy everlasting. And being such, it must be equally applyable to all persons, times, and places. In his death, in his infinite and everlasting sacrifice every one hath a peculiar interest not *Pro ratâ*, but *in solidum*: by vertue of that atonement which he made, by that redemption which he purchased once for all, he hath an entire absolute right of dominion over every one of us, and every one of us hath as entire an interest in his death, as if what soever he did or suffered in the daies of his humiliation, he had done and suffered all for us alone. But this last consideration perhaps is more pertinent to the knowledge of Christ and of him Crucified, then unto the historicall belief of his death or Crosse. Cap. 3.

CHAP. 3.

Whether such knowledge of God, and of Christ as the Scriptures teach, be a science properly so called.

ADmitting the objects of our belief might bee as certainely and as evidently knowne (at least by some) as the subjects of sciences, properly so called, are: Whether this knowledge and our belief of the same objects may be coincident, that is, whether it be all one so to know them, and to beleeve them, I will not dispute: for this would occasiõ a controversie about the use of words, unfitting for a professed Divine to entertaine,

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taine, much more to invite. But that there is a knowledge of Chriſt even in this life, which if not for perſpicuity or evidence of truth, yet for the excellencie of the truths knowne, exceeds all other knowledge, we have our Apoſtles peremptory ſentence for us: For, writing to his Converts of Corinth, which then abounded with all kinde of knowledge ſecular, he ſaith, *I eſteemed or determined to know nothing amongſt you, ſave Ieſus Chriſt and him crucified*, 1 Cor. 2.2. He therefore determined to know nothing beſides, becauſe he had no other knowledge in any eſteeme, in compariſon to this. And what good Chriſtian would deſire any other, but as it is ſubſervient to this knowledge? This comprehends all that wee can deſire either to know or to enjoy; all that wee can eſteeme or love, even eternall happineſſe it ſelfe, as the author and fountaine of all happineſſe inſtructs us, John 17. ver. 3. *This is life eternall, to know thee the onely true God, and Ieſus Chriſt whom thou haſt ſent.* But whether our Saviour in this ſpeech or his Apoſtle in the former, do uſe the word *knowledge* in a ſtrict or in a vulgar ſenſe, may be queſtioned. And this queſtion reſolves it ſelfe into another more generall; as, whether Theologie, that is, [knowledge of God] be a ſcience properly ſo called; or whether many concluſions of faith may bee clearely demonſtrated?

2. Two ſorts of men there be, who for the ſupport or ſecuring of their unreaſonable concluſions, have ſome reaſon to deny this Queene of ſciences,

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sciences, this Mistresse of Arts, and supreame Governesse of all good faculties, to be a science properly so called: The Agents for the Romish Church, and their extreame opposites, whether mere Enthusiasts, such as deny al use of scriptures; or mixt Enthusiasts, men that acknowledge the use of Scriptures, but abuse them more then such as reject them, by using them too much, or to no good purpose, or mingle them with the secret inspirations of their private spirits or wrest them to their owne fancies. First, if the conclusions controverted betwixt us and the Romane Church, may be one way or other demonstrated, as either to be altogether true or altogether false, or so sublime that in this life they cannot be punctually or absolutely determined: then are wee not absolutely bound to beleeve every proposition, which that Church shall commend unto us as a doctrine of faith, with the same confidence, as if it were expresly delivered in Scripture, or in the Articles of our Creed. Nor should every applauded booke or Sermon albeit their bulke or substance consists for the most part of Scripture sentences, be acknowledged to be that word of God to which all owe obedience; if once it were acknowledged, that there is a facultie or science of Divinitie, which hath the same authority to approve or disprove doctrinall conclusions or their uses, which other Arts or sciences have to examine the workes of all pretenders to them. If Divinity be a science, then he which is a Divine, or a master of his profession, might censure the Pro-

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Professors of other Arts, faculties, or sciences, which take upon them to resolve Theologicall controversies, or to teach doctrines which the Church (wherein they live) never avouched, with the selfe same libertie, which the Professors of other Arts usually doe Divines, if they take upon them to teach or practise within the precincts of their profession.

Besides these two sects of men, and some other men which cannot be comprehended under any sect or faction, but have the same temptation to desire that there might be no true knowledge of God or of Christ, or no demonstration of the Spirit; that the Atheist or desperate sinner hath to wish there were no God, or no Judge of quick and dead: I cannot conceive, what reason any man or any sort of men have to deny Theologie to be a true and proper science. Yet to give the ingenuous Reader, if not full satisfaction, yet some Hints (at least) whereby hee may satisfie himselfe, it will be no digression from our present argument, (at least no long digression) briefely to shew, wherein that knowledge of God and of Christ, which may in this life be obtained, doth differ from sciences properly so called, and wherein they doe agree.

Now all the differences or concordance that can be betwixt any sciences, Arts or faculties, do either concerne the Maxims and Principles, or the *conclusions* and the *subjects* of such faculties.

3. The Maximes or Principles of all other sciences may be clearely apprehended, and firmely assen-

assented unto, by the industrious search and light of common reason, without illuminations supernaturall: so cannot the principles or Maxims of Divinity; there must be a light or illumination more then naturall, before wee can have either a cleare and undoubted apprehension of their truth or a just valuation of their worth. Yet this difference is not much materiall, neither part of it positive, or negative, is any way formall or essentiall to the constitution of a science properly so called. For by what meanes soever the Principles of any science become manifest and certaine unto us, whether by our owne industry, or by the teaching of others, or whether wee bee taught them immediately from God, (either by the admirable disposition of his extraordinary Providence, or by speciall infused grace) is meerely accidentall to the constitution or nature of a science properly so called. Hee that sees the deduction of Mathematicall conclusions from the uncontrovers'd Maximes of the same Art, as clearely as another doth, is never a whit the lesse skilfull Mathematitian, although perhaps he learned the Principles by the helpe of an Extraordinary teacher, which the other attained unto by the industrious exercise of his owne wit. Now if it be meerely accidentall to the nature of a science, whether a man be αὐτοδίδακτος, or ἀλλοδίδακτος, his owne Master or anothers Scholar (whether in learning the principles or conclusions:) it can be no prejudice either to his knowledge, or proficiency in such knowledge, that he hath beene

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θεοδίδακτοι, immediatly taught by God, at leaſt for the Maximes. And I make no queſtion but that the principles of ſome other ſciences beſids Divinity (at leaſt ſome principles of ſuch ſciences) have beene immediately taught by God: Or, if any man liſt to move queſtion or Controverſie about this truth, I could entertaine many Heathen Advocates for my opinion without any great coſts or paines.

4. But as it is true that the principles of Divinitie cannot be knowne without illuminations more then naturall: ſo it is certaine, that ſince the ceaſing of extraordinary illuminations or gifts of the Spirit, the moſt of ſuch principles, (or ſo many of them as are required to the ſcience or facultie of Divinity) cannot be diſtinctly knowne without the knowledge of other Arts or Sciences. Moſt of the Attributes of God cannot be well unfolded without competent skill in Metaphyſicall learning. Many of his workes can never be knowne nor admired aright without the ſcience of Philoſophy; nor can the offices or Attributes of Chriſt be taught aright, without more skill in the learned tongues, then common Grammarians or generall Lexicons will afford. He that hopeth to attaine to the true knowledge of theſe principles, muſt either uſe the helpe of ſome Lexicon peculiar to divinity, or make one of his owne. Eaſier it were to learne the termes of Law or Phyſick, out of *Thomaſius* or *Riders* Dictionary, then to know the true Theologicall uſe or meaning of many principall termes in the Old or New Teſtament,

ſtament out of *Stephanus* or *Pagninus* his *Theſaurus*, though both of them moſt excellent writers in their kinde. And yet after a man hath attained by all the meanes aforementioned, and other like helpes of Arts, unto a competent knowledge of the principles; there is no leſſe uſe of good Logick in divinitie, then in any other ſcience whatſoever, for the right deduction of neceſſary concluſions from ſuch principles, or for refuting Heterodoxall doctrines, or quelling impertinent or frivolous queſtions. But the Principles of Divinitie being once known, the dilatation or deduction of them into forme of Art or ſcience, and the eſtabliſhment of Orthodoxall concluſions, may be made as certaine and perſpicuous by Logick, as the like can be in any other ſcience. For the uſe not of uſuall or vulgar, but of exquiſite Logick, is in no Art ſo neceſſary as in Divinitie. The method for conſtituting any Art or ſcience from principles knowne is two-fold, the one direct and poſitive, by affirmative ſyllogiſmes or by demonſtration *à Priore*; the other by reducing concluſions contradictory *ad impoſſibile*, that is, by diſcovering their manifeſt contradiction or irreconcileable oppoſition unto ſome fundamentall principles of the ſame ſcience. Now what concluſions or opinions they be in particular, which contradict either thoſe theologicall principles, that concerne the nature and attributes of God; or the perſonall union of two natures in Chriſt, his Prophetical, Sacerdotall, or Royall function; ſhall (by the aſſiſtance of his grace) be Cap. 3.

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discussed in the second treatie of the Catholique Church. Of this in the meane time I rest perswaded, that it is neither too much learning that hath made this present age more mad then the former; nor any greater measure of Gods Spirit than may be found in others, which makes many among us more bold then their brethren, then their Fathers in Christ, in determining greatest mysteries of Divinitie.

Chap. 4.

Of the agreements and differences betweene Theologie *and other sciences in respect of their Subjects: that the true historicall beliefe of sacred Historians is æquivalent to the certaintie, or evidence of other sciences.*

But, in every science *oportet discentem credere*. Every yong Scholar is bound to beleeve his teacher, and must take some principles upon trust, untill hee be able to try them himselfe. Yet as he is no perfect Artist, or no master of Science, who cannot see the evidence of principles, or Maximes, and the connexion betweene them and the conclusions issuing from them, with his owne eyes: so neither doth he deserve the name of a Divine or Teacher of this facultie, whosoever he be, that cannot in the first place discerne the truth of the Maximes or principles, or cannot in the second place.

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place make demonſtration of the coherence or non-coherence, or of the diſcord between them, and ſuch concluſions as are rightly inferred or meerely pretended from them. But the beſt is, that as a Carpenter may have ſkill enough to meaſure the timber which he buyes, or a woodward the wood which he ſells, or every good huſbandman the quantitie of the ground which he tills; and yet all their ſkill put together will not halfe ſuffice to make a Mathematician: ſo may all of us be in our callings good Chriſtians or true beleevers, and yet no true Divines, but more unapt to be Teachers in this facultie, than an ordinarie Carpenter to write a Comment upon *Euclide*, or a Huſbandman to ſet forth a treatiſe of *Coſmography*. Thus farre the faculty or ſcience of Divinitie holds exact correſpondencie with other ſciences properly ſo called: and the practiſe of Chriſtian men in their ſeverall callings beares the ſame proportion unto true Divinitie, which manuall Arts or trades doe unto thoſe ſciences, unto which they are ſubordinate.

2. A difference notwithſtanding there is betweene Divinitie and other Sciences, but I cannot ſay whether the faculty of Divinitie come ſhort of other Sciences properly ſo called: or rather exceed them in that wherein they differ. The difference is this. The totall ſubject of other Sciences, (of ſome at leaſt) may be exactly known in this life; though not by any one man, yet by all that may ſeeke after it. But this ſubject of Divinitie can never be exactly knowne by any one

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man, nor by any ſucceſſion of men, though all of them ſhould ſtudy no other Art, beſides the knowledge of God & of Chriſt, untill the worlds end. From this incomprehenſible amplitude of its ſubject it is, that many principall points in Divinitie, points neceſſarie unto ſalvation, muſt be beleeved only, even by Divines themſelves; wee may not endeavour or hope to know them, untill wee be admitted into that everlaſting Schoole. And it is a great part of our profeſſion, or of our proficiency in it, to know what queſtions belong to this preſent inferiour Schoole; and what they be which muſt be reſerved unto the high Schoole Everlaſting.

Vide Rugerium de queſtionibus.

3. But other true Sciences there be, and in their kinde truly Noble, (whoſe juſt challenge unto both theſe titles no man gainſayes, no man queſtioneth) which have their peculiar problemes as well as unqueſtionable principles or concluſions. It is not yet reſolved by Geometricians, whether the Quadrature of Circles be poſſible, or whether the continued protraction of lines not parallel make their coincidence neceſſary. Aſtronomers are not yet agreed whether there be ſo many ſeverall Orbes, as there be Planets, or how many ſpheares above the Planets, or whether theſe Orbes or Spheares, (be they few or more) be concentrique. It is controverſed whether not the Planets only, but thoſe which we call fixed ſtarres doe move in the firmament, as fiſhes doe in the water, or as Eagles ſoare in the aire, or whether the whole firmament from the Region wherein

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wherein the fixed ſtarres doe move, unto this lower region of the aire wherein we breath, be at all times ſo uniforme for the tranſmiſſion of light, or for the true repreſentation of the exact diſtance whether of the altitude or latitude of the ſtarres from us, as at ſometimes it is, or as glaſſe or the cleare aire is with us. This laſt *Quære* were it agitated, and diſcuſſed as it might be, would (I am perſwaded) ſhake many Aſtronomicall ſuppoſitions or preſumed Notions concerning *motum trepidationis*, that is, of the ſuppoſed reciprocall motion of thoſe which they call fixed ſtarres from South to North, from North to South. Great expences without hope either of gaine or of recovering the principall ſpent in trying Chymicall concluſions by many in the former age, will not to this day give ſatisfaction to ſome moderne Naturaliſts, whether the converſion of other metalls or materialls into Gold be atchievable. Many like problemes there be in other ſecular ſciences which will never be fully reſolved untill wee ſhall not need their reſolution. Yet were the number of inſoluble problemes in every one of theſe ſciences mentioned, or in all that can be mentioned, much greater then it is, this could be no prejudice to them, ſo long as the deduction of many uſefull concluſions from cleare undoubted principles may be made evident to men which have their wit and ſenſes exerciſed in ſuch ſubjects. That the number then of inſoluble Problemes is in Divinitie much greater then in any other facultie, this only argues the ſubject of it

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to be more admirable then the ſubjects of other faculties. In other faculties or ſciences wee are bound to give our abſolute aſſent to no more principles or concluſions then are cleare and evident. But in Divinitie we muſt abſolutely beleeve many concluſions which we cannot hope in this life abſolutely to know, or that they ſhould be made evident unto us. For we muſt beleeve the finall judgement with the joyes of the life to come, which no man can know till he enjoy them: and we muſt beleeve the everlaſting paines ordained for the Devill and his Angels, which no man hopes ever to know. Many matters of fact likewiſe there be related by the Prophets, Evangeliſts, & other ſacred writers, of which there can be no ungainesayable proofe or demonſtration, no other ground or reaſon of our aſſent unto them, beſides the authoritie of the Relator. Howbeit no man can rightly acknowledge ſuch authoritie, as may command his aſſent without further proofe, unleſſe there be better grounds or motives, then the bare propoſall or aſſertion of the Author. That we are thus bound to beleeve many ſacred truthes which cannot in this life poſſibly be knowne, doth no way argue our beleefe of them to be leſſe rationall, then our aſſent unto other truthes which may be proved by reaſon; but rather ſuppoſeth that the true hiſtoricall beleefe of Relations ſacred doth parallel the truth or evidences of ſciences properly ſo called. No evidence of any ſcience doth ſo farre exceed true hiſtoricall beleefe of matters ſacred,

as

as it doth all hiſtoricall beleefe of matters ſecular: and it incomparably exceeds all other hiſtoricall beleefe, not only in reſpect of the worth or juſt eſtimate of matters related, but even for the rationall evidence of the abſtract or ſpeculative truth. What eſteeme ſoever we make of *Xenophons* ſtories, this participates no authoritie, no credit to *Plutarch* or other Græcian writers of later times. We may give deſerved credit to *Plutarch*, to *Tacitus*, and yet iuſtly ſuſpect *Herodotus* & *Livie* in many particulars. All the credit which ſecular hiſtorians that live in, or write of ſeverall ages, can expect of us, muſt grow from their owne rootes. The conſent of many writers in ſeverall ages may ſerve to underprop a generall or common truth, which happily would decline or fall, if it were ſupported by the credit of one alone. But naturall propagation of truth, from one ſecular hiſtorian to another, is not to be expected. And without ſuch propagation, ſome addition may be made to our beleefe of one by reading others, but there can be no true growth or augmentation of our beleefe of matters ſecular, by comparing divers Hiſtorians. Farre otherwiſe it is in the right hiſtoricall beleefe of matters ſacred. Cap. 4.

4. The ſeed of Divine myſteries, which are ſowne in Moſaicall writings, ſhoot out their branches in the enſuing hiſtorians the Prophets, and beare flower and fruit in the Evangelicall ſtories. So that he that rightly beleeves the truth of Moſaicall hiſtories, cannot diſtruſt the Prophets: or

Sect. 1. suspect the Evangelists in their relations. This is a truth supposed by the Author of Truth himselfe; *Had yee beleeved Moses, you would have beleeved me: For he wrote of me.* Joh. 5. 46. that is, Christ was if not the sole subject, yet the onely scope of Moses his writings. Now to beleeve the histories of Moses or matters related by him, we have inducements many, no lesse binding then the experiments or inductions which winne, and tie our assent unto the Principles of Arts or Sciences. These inducements are partly from the visible booke of the Creatures, partly from the estate of the Jewes sufficiently known to all Nations from time to time. Of these inducements somewhat hath beene said in the first booke of these Comments; somewhat likewise in the Treatise of Creation. Now the contemplation of that most exact harmonie between Mosaicall or Propheticall delineations of Christ, and that live image of him, which the Evangelists by his Spirit have exhibited unto our view, is no lesse rationall, then the contemplation of connexion betweene the Principles of other Sciences and their conclusions. The progresse in this contemplation of the Harmony betwixt the severall passages of sacred stories, is not the same that is betweene Mathematicall principles or Theorems and their conclusions. The point then next to be enquired, is, how the mysteries concerning Christ and his Kingdome, which have been revealed unto us in the new Testament, were delivered by Moses, by the Prophets, or other Canonicall writers of the old Testament. SECT.

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Of the ſeverall wayes by which the myſteries contained in the knowledge of Chriſt were foretold, prefigured, or otherwiſe fore-ſignified. Of the divers ſenſes of holy Scriptures, and how they are ſaid to be fulfilled, with ſome generall rules for the right interpretation of them.

Chap. 5.

Containing the generall diviſion of teſtimonies, or fore-ſignifications of Chriſt.

ALL the prenotions or fore-ſignifications which the Patriarchs had, or their poſterity might have had, concerning Chriſt, have been elſewhere reduced to theſe three generall rootes, *To teſtimonies meerely Prophetical, meerely typicall,* and *Typically Prophetical.* The diviſion, though no way miſliked by us now, may notwithſtanding upon the reviſe, be ſomewhat amended or further explained. All the prenotions or overtures of Him that was to come, were either by word, or matter of fact; either Enunciative

Sect. 2. ative and assertive, or representative, or partly Enunciative, partly representative. All enunciative or assertive testimonies of Him that was to come, may be reduced to the first branch of the former division, that is, to testimonies meerely propheticall. But so cannot all representations of Evangelicall mysteries be reduced to prenotions meerely typicall, or prefigurations reall. For there may be a true representation or deciphering of mysteries future, as well in characters of speech, in single words or proper names, as by matters of fact, by mens persons or offices, legall ceremonies or historicall events. Wee are then in the first place to treate in generall of prenotions or testimonies meerely propheticall or expresly assertive. In the second, of prefigurations meerely typicall, yet (in their kinde) Reall, as of legall ceremonies, of mens persons, of historicall events or matter of fact. In the third place of prenotions or Testimonies typically propheticall, that is, in which there is a concurrence of expresse prophecie or prediction, and of some matter of fact or reall prefiguration of Christ or mysteries concerning him. In the fourth and last place, wee are to give some Hints or generall heads of observations concerning prenotions or representations of Evangelicall mysteries meerly literall or verball. More particulars of every kinde of prenotions here mentioned, shall (by Gods assistance) be discussed in the particular Articles concerning our Saviours Incarnation, Conception, birth, death and Passion.

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Of the firſt ranke of teſtimonies concerning Chriſt, that is, of teſtimonies meerely prophetical.

THeſe are in number exceeding many, yet ſundry of them either not well obſerved or not rightly explained by ordinary Interpreters; who, as though they thought to ſupererogate in not obſerving ſo many as might be obſerved, or in not fully diſplaying ſuch as ordinarily are obſerved, oftentimes diminiſh the number of prenotions typically propheticall to make up the number of Teſtimonies meerely propheticall. Teſtimonies meerely propheticall we account all ſuch and only ſuch predictions, as according to the literall aſſertive ſenſe of the words, and in the purpoſe of the holy Spirit, by whom they were regiſtred, are applyable only to Chriſt himſelfe, not to any legall type or ſhadow of him. For all ſuch predictions or bare aſſertions as are literally applyable to any other beſides Chriſt, or to others with him, belong unto the third member of the former diviſion, that is, to teſtimonies or prenotions typically propheticall, or (at leaſt) prophetically typicall. For ſome difference there is (though not much) betwixt theſe two expreſſions, as will appeare hereafter.

2. All the predictions, which wee have in that fifty third chapter of Iſaiah, are meerely propheticall:

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tical: they cannot be literally avouched of any man, of any creature, but onely of the Sonne of God himselfe, made a man of sorrowes and infirmities for us men and for our salvation. Of the same ranke is that particular prophecy of Ieremy Jer. 31.22. *The Lord hath created a new thing in the Earth, the woman shall encompasse the man.* But whether that other prophecie Isai. 7.14. *Behold a virgin shall conceive and beare a sonne, and shall call his name Emanuel*, bee meerely prophetical, or prophetically typicall, will require further discussion in a more convenient place. But for that prophecy Zach. 9.9. *Rejoyce greatly O Daughter of Sion, shout O daughter of Ierusalem: behold thy King commeth unto thee, a King just and lowly, riding upon an Asse, and upon a Colt the Foale of an Asse*, it is without all question meerely prophetical, and can be literally meant of none, but of Sions and Jerusalems Saviour alone. And however the accomplishment of this prediction might with more facilitie have beene counterfeited by the fraudulent Jew, then the accomplishment of any other propheticall testimony before our Saviours comming in this manner to Jerusalem or immediately after it, yet for this fifteene hundred yeares and more, they have had no possible colour for disguising the truth of the propheticall predictiō, or Evangelicall story how it was fulfilled. Though out of their madnesse they might set up a King, and cry and shout before him: yet have they had no Sion, nor Jerusalem, whereunto they could have brought him for these fifteene hundred yeares

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and more, nor have they beene permitted to come neere the place where it stood with any other than counterfeit joy, being enforced for many generations, to purchase the priviledge or liberty of howling over the ruines of that Sion and Ierusalem, unto which their expected Messias by the purport of the former prophecie was to come, at a farre higher rate, then they had bought the delivery of Him into their power.

4. That the comming of their King unto that Sion and Ierusalem which then were, was foretold by their Prophet *Zachary* above two thousand yeeres agoe, the Iewish Rabbines of this age confesse. That this Prophecie was literally meant of their expected King or Messias, they do not denie. That this Prophecie hath beene already literally fulfilled according to every circumstance, wee Christians verily beleeve. The particular manner how it was fulfilled in and by our Saviour Christ, will have its place in the Article of his *Passion*, and in the manner of his consecration to his everlasting Priesthood. Now for the better confirmation of our faith unto this generall, that all the predictions of the Old Testament, which concerne our Saviour Christs Incarnation, Death and *Passion*, &c. were dictates of the holy Spirit of God, who neither deceiveth any man, nor can be deceived by man or wicked spirit, wee are in the next place briefely to shew, how sacred testimonies meerely propheticall concerning Christ, exhibit *that demonstration of the Spirit*, whereof the Apostle speakes (1. *Cor.* 2. 4.

Sect. 2. 2.4. ——) unto all reasonable men that will seriously waigh them, together with the nature or subject of matters foretold, and with the various circumstances of time and place, &c. wherein they were uttered or fulfilled.

Chap. 7.

What manner of predictions they be, or of what matters the predictions must be, which necessarily inferre the participation of a divine Spirit.

EVery Prophecie is a true prediction; but every true prediction is not a Prophecie. Any ordinary man that is Arbitrator of his owne actions, and master of his word, may truly foretell some events, projected or seriously purposed by himselfe, unlesse death or some extraordinary casualty prevent his accomplishment of them. And no wise man will foretell the performance of what he promiseth, or the accomplishment of his purposes, otherwise then with subordination (either expresse or implied) unto his good will or pleasure, who seeth all things, even the very secret purposes of our hearts, much better then wee our selves do; and worketh all things according to the Counsell, not of our will, but of his owne. However, though by his permission and assistance, wee make performance of whatsoever was for many yeares before promised or purposed

purpoſed by us; yet this is no demonſtration of a divine or propheticall ſpirit in us. To arrogate or challenge the name of a Prophet from the truth of ſuch predictions, were more then enough to prove the party ſo peccant to be a falſe Prophet. Cap. 7.

Beſides thoſe predictions which are common to all men whileſt they have the ordinary gift of memory, diſcretion, or vnderſtanding: there be predictions peculiar to ſeverall Arts or Faculties, which come ſomewhat neerer to the nature of Prophecies properly ſo called, but (well examined) fall further ſhort of them, then they goe beyond the former preſages or predictions of ordinary wiſe or diſcreet men.

2. A man of ordinary ſkill in Aſtronomy, able by his owne or others ſkill to foretell the ſet times of the Eclipſes, whether in the Sunne or Moone, might eaſily gaine the reputation of a Prophet or a Southſayer amongſt barbarous illiterat people: yet no civill Nation will account men thus farre ſkilfull to be extraordinarily learned, much leſſe for cœleſtiall Prophets. *Hippocrates* or *Galen* (ſo they had bin diſpoſed to play the Mountebanks) might have gotten a better opinion amongſt the vulgar, or their Patients, then they had of themſelves or their owne ſkill: for both of them could and did diſcover the nature of ſuch diſeaſes and alterations enſuing in mens bodies, as the wiſeſt men then living, but not ſo good Phyſitians as they were, could not gueſſe at aright, much leſſe diſtinctly foreſee. Yet neither

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ther of these two famous Physitians (for ought I can learne) did take upon them to interpret the aspects or motions of the Starres after such a manner, as many meaner Physitians since their time have done. So farre were they from challenging the name or title of Prophets or Southsayers, that they did not take upon them to foretell, what the secret motions or dispositions of their Patients bodies, whether alive or dead, did presage either to private men, or to publique States. Yet to foretell strange events to come, by observing the alterations in mens living bodies, or by the Anatomy of them dead; is in any reasonable construction more congruous and facile, then to foretell the successe of warre or politique projects by anatomizing dead brutish Creatures, or by inspection of their intralls. This later skill many in times past amongst the Heathens have professed, and have had the reputation of Augures or Southsayers.

But albeit their predictions in this subject might for the most part prove true (which I doe not beleeve) yet all this was not sufficient to purchase the just title of Prophets or Diviners: it only argues some deeper insight in ominous forewarnings or portendments, as *Hippocrates* and *Galen* had in medicinall presages, above ordinary men. That there may be a peculiar skill or dexterity of conjecture concerning the peculiar signes of times, whether by interpretation of dreames, of prodigies of Comets, or the like, is a point not worth the debating in Divinity. That this

this ſkill (were it granted to be much greater then the Profeſſors of it in what kinde ſoever arrogate unto themſelves) doth amount to the nature of a true Prophecie or divination properly ſo called, all true Divines muſt deny. Cap. 7.

3. That ſkilfull Phyſitians may truly preſage the certaine iſſue of ſome diſeaſes ſetled or growing, as of the life and death of their Patients, farre beyond the capacity of vulgars, and to the admiration of men otherwiſe more learned then themſelves; is not doubted by any man of vnderſtanding. But all wherein they exceed others not ſkilled in Phyſick, is this; that their art and experience enables them to diſcerne the working or firſt projects of cauſes Phyſicall, or ſeminall Originalls of alterations in mens bodies, much ſooner and with more dexterity, then men without ſkill or experience in their art can doe. But ſo a well experienced, though illiterate Gardiner, will diſtinguiſh ſeverall hearbs or ſimples at the firſt peeping out of the mold wherein they were hid, much better then a meere contemplative Artiſt (which hath pored oftner and longer upon *Mathiolus*, *Dioſcorides*, or other Herbaliſts, then the moſt induſtrious Gardiner hath done on his plots) ſhall be able to diſtinguiſh them after a moneths growth. Yet will not the cunningeſt Gardiner, though a contemplatiue Herbaliſt withall, take upon him to tell what ſeedes have beene ſowne by another of his profeſſion ſo long as they lie hid in the ground. Nor will the moſt ſkilfull Phyſitian (unleſſe conceipt of his ſkill

Sect. 2. farre exceede his wit or underſtanding) adventure to foretell what diſeaſes in particular ſhall befall men for the preſent in perfect health, for any one or more of the next ſeaven yeares to come. Aſtrologers (for ought I can ſay againſt their profeſſion) may truly foretell or give a happy gueſſe at ſuch events as uſually follow upon the apparition of Comets. But I never heard of any Aſtrologer that could prognoſticate, at what time, in what degree of altitude, longitude, or latitude, any Comet (before its appearance) ſhould be ſeene, neither whether there ſhould be any Comets at all the next five yeares to come; much leſſe, if any appeare, what courſe it ſhall obſerve. I dare not deny all artificiall or experimentall ſkill in the interpretation of dreams, but none of this profeſſion (I preſume) will be ſo bold as to foretell what his Neighbour ſhall dreame of in the ſeverall nights of the next moneth, or to recall his dreames to minde if happily hee have forgotten them. There was more true Divinity in that briefe reply of the Chaldean Aſtrologers, or ſuppoſed Diviners, unto *Nebuchadnezzars* unreaſonable demand *Dan.* 2. *v.* 10. then in all their profeſſed Art of Divination. *The Chaldeans ſpake to the King O King live for ever: tell thy ſervants the dreame, and wee will ſhew the interpretation. The King anſwered and ſaid to the Chaldeans, The thing is gone from me: if yee will not make knowne unto me the dreame with the interpretation thereof, yee ſhall be cut in pieces, and your houſes ſhall be made a Dunghill. The Chaldeans an-*

ſwered

swered before the King and said; There is not a man upon the Earth that can shew the Kings matters: Therefore there is no King, Lord, nor Ruler, that asked such things at any Magitian, Astrologer, or Chaldean. And it is a rare thing that the King requireth, and there is none other that can shew it before the King, except the Gods whose dwelling is not with flesh. Dan. 2. *ver.* 4. 5, 10, 11. In this last clause onely they failed. For that God which revealed *Nebuchadnezzars* dreame, and the interpretation thereof unto *Daniel* was to be *God with us*, to have his dwelling in our flesh. Cap. 7.

4 However, they knew by light of nature and of reason, that it was but one and the same skill to tell or retrive matters of this nature past, that is, whereof they had no hint or notice, either from their owne senses, or from Historie or tradition; and to foretell things contingent, or not determined in their comprehensible causes.

Now to foretell things of this nature, any *Future* that falls not out by the constant and observable course of nature; or which hath no dependence on any visible cause already attempting its effect (though so secretly as none but a perfect Artist can discover the project) is that kinde of prediction, which only deserves the title of Prophecie, or Divination properly so called, and is not communicable to any creature, save onely by participation of the divine spirit. All such predictions must be derived from some revelation immediatly made by God himselfe unto some

Sect. 2. one or other of his creatures, from whom the rest receive it, either by writing or by tradition. This Topicke of Divinitie, the Lord himselfe immediatly taught the Prophet *Isaiah, Cap.* 41. *ver.* 21. *Produce your cause* (saith the Lord,) *bring forth your strong reasons, saith the King of Iacob. Let them bring forth and shew us what shall happen: Let them shew the former things what they be, that wee may consider them, and know the latter end of them, or declare us things for to come. Shew the things that are to come hereafter, that wee may know that yee are Gods.* This case comes home against all pretended divinations given by Oracles, by the supposed heathen Gods, and their Priests and Prophets: So doth that other, *Isa.* the 47. 5, 6, 7. fully reach all pretended Astrologicall divinations of contingents future.

5. Yet all the predictions concerning Christ, in the writing of *Moses* or the Prophets, are of this rank and nature, which God himselfe denies could be foreseene or foretold either by supposed Heathen Gods or by Astrologers. Now this principle being once granted, [That all the Prophecies concerning Christ alleaged by the Evangelists, were uttered many yeares before the relation of their accomplishment by them] no rationall man can denie, that the first revealer of them was God himselfe, who calleth things that are not as if they were, and foretelleth things to come, as if they were already past. Many things foretold by the Prophets concerning the incarnation of the sonne of God, his birth, his death,

and

and passion, resurrection, &c. demonstratively inferre a creative or Omnipotent power, from whom they received this spirit of divination. Many againe, (besides the supposall of his Omnipotent power) manifestly argue a wisedome truly infinite. Of the deduction of both these attributes from propheticall divinations, of legall or other typicall præfigurations of Christ and his Kingdome, hereafter (by Gods assistance:) as the exposition of types or Prophecies, or of both, either severally or joyntly considered, shall minister matter or occasion. Cap. 7.

That predictions of this rank and nature, whereof wee now treat, did suppose a power divine for their Author, was a common prenotion amongst the Heathen, amongst the Latines especially, in whose language the faculty of foretelling things thus contingent was called *Divinatio*. A fuller expression (as *Tully* somewhere observes) then the Grecians had of the like skill. For it imports a great deale more then μαντικη, or other like titles assumed by such Mountebanks as were the true disciples of the grand Impostor and Father of lies. Nor could this grand Impostor himselfe have gotten the esteeme of a Deity or power divine amongst rude people by any other meanes, then by counterfetting predictions truly divine. The *major* proposition [that all prediction of Contingents to come, or of events not as yet *seminally* extant in their naturall causes, was from divine inspiration] the Heathens rightly beleeved and acknowledged. But that such spirits as

Sect. 2. as demanded ſacrifice, or other like obſervances of them, could foretell future Events of this rank, was never ſufficiently proved unto them. Theſe infernall Impoſtors, and the Mountebanks their Scholars, whether Aſtrologers, Southſayers, &c. playd the Juglers in this aſſumption or *minor*: and by this meanes wrought their Followers to ſubſcribe unto moſt deſperate practicall concluſions.

CHAP. 8.

Of the Sibylline *Oracles whether they came originally from God or no: that the perſpicuity of their predictions doth not argue them to be counterfait or forged ſince the incarnation of the ſonne of God.*

BVT if the infallible predictions of future events, which have no cauſes diſcernable either by the generall eye of nature, or peculiar ſkill of Art, coexiſtent with them, doe neceſſarily inferre the ſpirit of Prophecie, or divination properly ſo called; it will be further demanded what is to be ſaid or thought of the *Sibylline* Oracles; whether they were from Heauen, or from Earth, or from the region under the Earth? Whether God or any good Angell did inſpire theſe Propheteſſes with their predictions concerning Chriſt? That many things concerning his life, and Kingdome were expreſly foretold.

told by these Heathen Propheteſſes, the beſt amongſt the ancient Chriſtians did beleeve, nor did the Heathens that lived with them or before them, queſtion the Authority of the Records which they alleaged. The onely queſtion then was, whether their predictions of ſtrange alterations to inſue throughout the world, did punctually referre to Chriſt whom the Iewes did crucifie, or to ſome other Heroick perſon. That theſe Prophecies were extant for many generations before the bleſſed Virgin, the mother of Chriſt (from whom alone he tooke his bodily ſubſtance) was borne or conceived, no literate Chriſtian or Heathen did ever queſtion. Yet upon her Nativity to have foretold, that ſhee ſhould conceive and bring forth ſuch a ſonne as ſhould likewiſe be the ſonne of God, the great Redeemer of the world, did farre ſurpaſſe all Aſtrologians ſkill, or any other *Prognoſticks* which cannot finally be reſolved into the ſpirit of the onely wiſe immortall God, as into their firſt Author or Fountaine. Cap. 8.

2. But many great Divines, many good Antiquaries and Critiques of beſt note in theſe latter times (which would be accounted the moſt learned) move queſtion, whether all, or moſt, or any competent part of thoſe verſes, which now goe under the name of *Sibylline* Oracles, be the very ſame either for matter or forme, with the ancient Records, which, it is granted by all, were extant long before our Saviours comming into the world? Or whether moſt paſſages in theſe now

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extant have not beene composed by Christians desirous to make a supplement unto some fragments of the true Originalls, which had beene lost? To induce this suspition or opinion, that the volume of Oracles now extant, is but a suppositious brood of later times, it is plausibly alleaged by good Writers, that thus much must be granted, or else wee must grant (which may seeme worse) that those mysteries of Christ and his Kingdome which we Christians beleeve, were more expresly revealed unto the Heathen by these supposed propheteſſes, then they were to the Iewes, Gods chosen people, either by *Moses* or the Prophets. For such is the nature and quality of these Sibylline predictions, as now wee have them, that they may rather seeme to be exegeticall explications of *Moses* and the Prophets, then originall Prophecies, which are for the most part ænigmaticall or parabolicall.

2. All the arguments notwithstanding which can be drawne from this or the like Topique, are more plausible then pregnant, and (well examined) conclude *aut nihil, aut nimium*. Which way soever they be drawne or made to looke, either they doe not reach home to the point in question, or else they overreach, or fall awry of it; none of them doe punctually fall upon it. For no Christian or Heathen Writer whether ancient or moderne, hath hitherto made question whether the fourth Eclogue of *Virgil*, were penned by this Heathen Poet, or composed by some which lived after our Saviours death, in favour of

of the Christians. Now if wee had the *notes* of that plaine song (on which this Prince of latine Poets runnes such curious *descant*) in the very characters wherein *Sibylla Cumæa* left it, (for Virgil, as he himselfe professeth, was but a Commentator upon this one, among many other heathen Propheteſſes intitled to this name of Sibyll:) I do not see, nor can I conjecture, what passages in the old testament doe more literally and plainely expresse the sacred mysteries concerning Christ and his Kingdome, which the Evangelists have unfolded unto us, then that one Sibylla did, on whose writings Virgil comments in lofty and curious verse. Cap.8.

3. *The Law and Prophets* (saith our Saviour) *continued unto Iohn the Baptist.* His meaning is not that the matter of those writings did then expire or determine; or that the writings themselves should then become *obsolete* or out of use: But rather, that John should take the lampes which they had lighted and deliver them to such as were to pursue the same course, which hee after the law and Prophets had undertaken. Hee was *Lucerna ardens & lucens*, a bright and a burning Lampe, to enlighten such as lived with him or came after him to follow his steps with zeale and devotion towards *him*, whom he did usher into the world. As Johns entrance upon his office was a kinde of period to the Law and Prophets, after which there was a new *Epocha*, or distinction of times to follow: so there was to be a determination of Sibylls Oracles about that time

Sect. 2. time wherein Virgil wrote that fourth Eglogue, *Vltima Cumæi venit jam carminis ætas.* Virgil did groſſely erre in the perſon or party of whom this prophecy of Sibyll was literally meant, according to the intention of the ſpirit of divination, by which it was firſt conceived: and erre he did, though not ſo groſſely, in the circumſtances of the time wherein it was to be accompliſhed. But theſe two errors and other circumſtances being pardoned, the ſubſtance of his diſcourſe, or deſcant upon *Sibylla Cumæa's* verſes, is Orthodoxall, and ſuch as concludently argues the text, whereon he Comments, to have beene originally more then humane, truly divine.

4. For however wee have learned long agoe, that all the gratious promiſes made by God unto the ancient Iſraelites, for continuation of the Aaronicall Prieſthood and other like prerogatives peculiar to that Nation under the ſtyle or tenure of *Legnolam*, for ever, were to determine at the revelation of their long expected Meſſias: and although many Chriſtian writers well verſed in Hebrew Antiquaries, aſſuredly informe us, this was an unqueſtionable tradition amongſt the ancient Hebrew Rabbins, though now denied: yet no writer either Jewiſh or Chriſtian gives me ſo full ſatisfaction in this point, as Virgil in the forecited Eglogue doth. For after he had ſaid, *Vltima Cumæi venit jam carminis ætas*, He addeth immediately, *Magnus ab integro ſæclorum naſcitur ordo.* This implies, that as there was then an end of that age or world wherein *Sibylla Cumæa* lived, ſo there

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there was another age or world to begin at the accompliſhment of her prophecy, which was to have no period, but to be as we ſay, *Sæcula Sæculorum*, a world of worlds, or a world without end. Such wee Chriſtians beleeve the Kingdome of Chriſt to be, which was to take its beginning here on earth at the accompliſhments of the propheCap. 8.cies concerning his reſurrection and exaltation. With his Croſſe or humiliation *Virgil* meddles not, having transformed all that *Sibylla* propheCap. 8.cied of Him, into the ſimilitude of the Romane Empire as then it ſtood goodly and glorious, and ſo to continue (as he hoped) with perpetuall increaſe of ſtrength and happineſſe. If wee had all the ſingle threds as *Sibylla* left them, which this Heathen *Poet* hath twiſted into theſe and the like *ſtrong lines*:

Iam redit & virgo, redeunt Saturnia regna.
Iam nova progenies cælo demittitur alto:

5. Me thinkes they might lead us by a compendious and gaine way unto a clearer view of many divine myſteries recorded by ſacred writers, concerning our Saviours eternall generation, incarnation, nativity and propagation of his Kingdome; then wee can hope to approach unto by the perplexed Labyrinths of many moderne Interpreters, of divers Schoolemen, or by any tradition of the ancient Hebrewes as now they are extant. But the exact parallel betweene the undoubted Oracles of Gods Prophets, and ſuch hints

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hints as Virgil descants upon, from *Sibylla Cumæa*, I leave to yonger Academick Divines or Moralists. It shall suffice my present purpose to adde some one or two more unto the former. The first Revelation concerning Christ and his Kingdome which is extant upon sacred record, is *That* Gen. 3. ver. 15. *I will put enmitie* (saith God to the Serpent) *betweene thee and the woman, and betweene thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heele.* That this womans seed was to be a man, all that beleeved the truth of Moses writings, did know: but that he was to be the sonne of a pure virgin, was more (as is most probable) then our Mother Evah, more then the father and mother of *Noah* at the birth of their first borne, did apprehend, and perhaps more then some Prophets and many godly men after them, did explicitely beleeve. Yet of this mysterie, that *Sibylla*, whom *Virgil* followes, had certainely a prenotion, though transformed by *Virgil* into Poeticall fictions of Astræa. For it is likely by *Iam redit & virgo &c.* he meant her returne unto the Earth. The accomplishment of that first prophecy Gen. 3. ver. 15. by our Saviours victory gotten over Satan upon the Crosse, was first declared by himselfe after his resurrection to his Disciples, Marke 16. 17, 18. *And these signes shall follow them that beleeve. In my name shall they cast out Devills, they shall speake with new tongues: they shall take up Serpents, and if they drinke any deadly thing, it shall not hurt them, &c.* Of all this the Heathen *Sibylla* had a prenotion, expressed by Virgil

Virgil in few, yet pithy words: Cap. 8.

Occidet & Serpens, & fallax herba veneni
Occidet.——

6. [a] *The wilderneſſe (ſaith the Prophet Iſaiah cap.* 35. 1, 2.) *ſhall be glad for them and the deſart ſhall rejoyce and bloſſome. It ſhall bloſſome abundantly.* And againe cap. 41. 19. *I will plant in the wilderneſſe the Cedar, the Shittah tree, and the myrtle, and the oyle tree. I will ſet in the deſart the firre tree, and the pine and the boxe tree together.* All theſe and the like expreſſions of matter of joy in theſe two chapters and elſewhere in this Prophet, have their parallel in that fore-cited Eglogue. And, as if he had foreſeene that which the Apoſtle tells us of, *Ecce vetera præterierunt, nova facta ſunt omnia*;

He concludes——————

[a] Aſſyrium vulgo naſcetur amonum &c.

Molli paulatim flaveſcet campus ariſtâ;
Incultiſque rubens pendebit ſentibus uva:
Et duræ quercus ſudabunt roſcida mella.

——Nec nautica pinus
Mutabit merces: omnis feret omnia tellus.
Nec varios diſcet mentiri lana colores, &c.
Sponte ſua ſandix paſcentes veſtiet agnos.

Aſpice venturo Lætentur ut omnia Sæclo.

CHAP. 9.

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Chap. 9.

Anſwering the objections againſt the former reſolutions; that God did deale better with Iſrael then with other nations, although it were granted that other Nations had as perſpicuous predictions of Chriſt and of his Kingdome, as the Iſraelites had.

BUt if wee acknowledge the Revelation of theſe and the like divine myſteries unto the heathen, to have beene ſo perſpicuous as the Sibylline Oracles (whether thoſe which now are extant, or thoſe which Virgil did comment upon) doe exhibit; ſhall wee not hereby contradict the Pſalmiſts avouchment of Gods ſpeciall favour to his peculiar people, *Pſalme* 147. 19, 20. *Hee ſheweth his words unto Iacob: his Statutes and his Iudgements unto Iſrael. He hath not dealt ſo with any Nation: and as for his judgements, they have not knowne them.* For how can it rightly be conceived, that hee ſhould deale better with Jacob or Iſrael, then with any other people, if it bee granted that the Romanes or other Nations, which were, if not by Gods command yet by his permiſſion depoſitories of the Sibylline Oracles, had in them as perſpicuous teſtimonies or revelations of Chriſt, as Jacob and Iſrael had either in the Law or in the Prophets. Moſt certaine it is, that the meaſure of Gods gracious dealing with any Nation, people or State, muſt be taken from the ſeverall manner

ner or model of Revelations made unto them, concerning the incarnation, death & passion, &c. of his only sonne: for whose only sake and merits all the blessings which have beene, which are, or which shall be bestowed upō the sons of men, were first promised or intended unto them; in whom all that have any promise of such blessing, receive their interest, and immediate title unto them: by whom and through whom all cœlestiall blessings are actually derived unto, and accomplished in all such as having just title, make right claime unto them. Cap. 9.

2. The Psalmist himselfe (from whose authority this objection is borowed) affords a faire hint for a right answer unto it. Hee doth not say, that God sheweth his word unto Jacob alone; or that no other Nation besides Israel had any knowledge of his word, or prenotion of the word which was to be made flesh. Wherein then did he deale better with Israel, then with any other Nation? In shewing his statutes and judgements unto that Nation alone. For albeit the Revelations made unto the Sibylls (if now wee had the undoubted originalls) might be more perspicuous than any prophecy in the old Testament; or admitting they had been delivered in the selfe-same words which God did speak to Moses and the Prophets: this would not inferre that the ancient Heathens had as good meanes of knowing Christ as Israel had, or that the manner of shewing his words unto both was (as the words are supposed to bee) altogether the same. The statutes and judgements

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ments which he had given unto Iſrael only, were given unto this purpoſe, that the words which he had ſpoken by Moſes and the Prophets, might make more legible impreſſion in their hearts. Amongſt many ſtatutes and judgements peculiar unto Iſrael, theſe were principall and fundamentall, that the words which God had ſpoken by Moſes and the Prophets, ſhould bee publiquely read, often inculcated, and expounded unto them: that all his viſitations of this people, whether in mercy whileſt they obeyed his voice, or in judgement for their diſobedience; ſhould be regiſtred, to remaine upon record as ſo many ruled caſes or Preſidents.

3. To have the myſteries of ſalvation however revealed is a great bleſſing to any Nation. But it is not one and the ſame bleſſing to have the wayes of life perſpicuous in themſelves, and to have them made perſpicuous unto this or that age or party. This later bleſſing even thoſe, to whom theſe Sibylline Oracles were imparted, did want. And want it they did through their owne default, in that they made no better uſe of theſe particular prophecies, then they had done of the common booke of nature. *Rom.* 1. 20, 21. The Lord of heaven and earth was good and gratious unto many Heathens in diſpenſing or ſuffering theſe or the like Crummes to fall unto them from his childrens table: yet not ſo gratious to them as he was to his children, in that hee gave them no lawes and ordinances for the publication of theſe myſteries, or for obſerving the times

times wherein they were to be fulfilled. Nor had theſe Heathens the grace or goodneſſe in them to enact publique Lawes for this purpoſe: but like that ungracious ſervant in the Goſpell, they held it a point of wiſdome to impriſon theſe pretious talents in their *Archives*, not to be looked upon, but upon occaſion of ſtate. Cap. 9.

4. But ſuppoſe the Heathens had beene as peremptorily admoniſhed by God himſelfe, or as ſtrictly enjoyned by Lawes of their owne making, to acquaint poſterity with the Sibylline Oracles, as the Iſraelites were to inſtruct their children in Gods word delivered by *Moſes*; would this have made the meaning of theſe prophecies, in themſelves (as is ſuppoſed) moſt perſpicuous, either more perſpicuous or more effectuall to ſucceeding generations then they were? God knowes that. But the dayly experience of this age, of this yeare current, and of ſome few late paſt, will not ſuffer us not to know, that abundant plenty either of ſpirituall food, or of medicines in themſelves moſt divine, though dayly adminiſtred, doth not alwaies *de facto* purifie the hearts of Chriſtians from Heatheniſh humours or diſeaſes. What then is wanting, where ſpirituall meate and medicines doe ſo abound? A want there is, firſt of ſevere diſcipline to teach Phyſitians themſelves, how to diſpence the food or Phyſick of life aright. Secondly, a greater want there is of coercive Lawes (or of the execution of them) for binding our patients to a right poſture or diet, whileſt they are under our cure.

Sect. 2. The lowd out-crying ſinnes of theſe times awake the thoughts of all that are not dead in ſinne: and the oftner it is thought upon, the more it will be lamented by every honeſt heart, That God the Father, Sonne, and holy Ghoſt, that Chriſt who is God and man, our gracious Lord and Redeemer, ſhould be more traduced, and more groſly miſtransformed through liberty of prophecying (as they terme it) amongſt us Chriſtians, then they have beene in any age before amongſt Turks or Heathens, which have died in their ſinnes for want of prophecying. But as for Iſrael of old they wanted no lawes or diſcipline for theſe or the like good purpoſes; and prophecies they had in abundance: Onely they were wanting to themſelves in not exerciſing the Diſcipline, in not executing the lawes which God had given them. And unto this defect they added an exceſſe of traditions contrary to the lawes appointed them by God, and extreamely oppoſite to wholſome diſcipline or doctrine.

5. But ſuch Iewiſh traditions as were contrarie to the Law of God, how prejudiciall ſoever they were unto their ſoules which firſt invented or followed them, doe not prejudice us Chriſtians (of this age) halfe ſo much as the loſſe of ſome Iewiſh traditions, or rules for interpreting Scriptures, which had beene conſtantly received amongſt the ancient Hebrew *Rabbins*, but rejected by the later Iewiſh Maſters. And it would be a worke in it ſelfe, worthy any one mans labours or works of this life, to retrieve the footſteps or pro-

progreſſe of the ancient Rabbins, whereof ſome ſcattered prints here and there, may be obſerved in ancient Writers. That ſuch rules there were conſtantly received in the time of our Saviours converſation here on earth, (though now either wilfully concealed, or through ignorance not acknowledged by later Iewiſh Rabbins) is hence apparent, in that the mouthes of moderne Jewes are wideſt open to bark againſt our interpretation of thoſe paſſages of Moſaicall and Propheticall writings, whoſe bare allegation whether made by our Saviour himſelfe, or by his diſciples after his reſurrection, did ſtop the mouthes of thoſe cruell dogges which ſought their lives. What theſe rules or traditions were in particular, is not of facile conjecture, nay almoſt impoſſible to determine. This generall notwithſtanding is moſt certaine, that God did ſhew the incarnation, death, and paſſion of his onely ſonne, even all whatſoever Iſrael was to beleeve concerning the perſon or Offices of the expected Meſſias, or wee Chriſtians concerning Jeſus Chriſt and him crucified, not by meere Prophecie only, or by words literally and expreſly affertive; but withall by ſignes of the time, by hiſtoricall events, by matters of fact, by rites and ceremonies, by types and ſhadowes. By all theſe wayes God did ſpeake or declare his purpoſe. For as the *Pſalmiſt* ſaith, That *the Heavens declare the glory of God, that dayes and nights have their words ſo loud and ſhrill, that their ſound goes throughout all the world*, Pſal. 19. ſo likewiſe ſignes and wonders are ſaid to have

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their voyces. *And it ſhall be* (ſaith God to Moſes, Exod. 4. 8.) *that if they will not beleeve thee, nor hearken to the voyce of the firſt ſigne* (which was the reciprocall converſion of *Moſes* rod into a ſerpent) *yet they will beleeve the voice of the latter ſigne*; and that was the ſmiting of *Moſes* his hand with leproſie as white as ſnow, and reſtoring it to perfect ſound fleſh againe. If ſignes and wonders have their voices, then God doth ſpeake unto us by them, as well as by his audible, and written word; but even where his writtē word is for the ſenſe moſt plaine, the matters cōtained in it have their voice or ſpeech. This manner of Gods ſpeaking unto men, is excellently expreſſed by *Gregory* the firſt in the *20. of his Morals and 1. cap: *To ſay nothing of the waightineſſe of the matter or ſubject: the Scripture excells all other ſciences in its peculiar manner of expreſſion. For in plaineſt and punctuall, or textuall narrations it points at myſteries, and it ſo ſpeakes of matters paſt as in them it foretels things to come, and in the very ſame words records things done and paſt, and diſcovers things to be afterwards done.*

This paſſage of S. *Gregory* referres eſpecially unto hiſtoricall narrations in Scripture, which beſides the plaine literall have a further myſticall

[* *Quamvis omnem ſcientiam atque doctrinam ſcriptura ſacra ſine aliqua cōparatione tranſcendat, ut taceam quòd vera prædicat, quòd ad exleſtem patriam vocat, quòd à terrenis deſiderijs ad ſuperna amplectenda cor legentis immutat: quòd dictis obſcurioribus exercet fortes, et parvulis humili ſermone blandit ur, quod nec ſic cluuſa eſt ut paveſci debeat, nec ſic patet ut vileſcat, quòd uſu faſtidium tollit, et tanto amplius diligitur, quanto amplius meditatur, quòd legentis animum humilibus verbis adjuvat, ſublimibus ſenſibus levat, quòd aliquo modo cum legentibus creſcit, quòd à rudibus lectoribus, quaſi recognoſcitur, & tamen doctis nova ſemper reperitur. Vt ergo de rerum pondere taceam, ſcientias tamen omnes atq; doctrinas ipſo etiam locutionis ſuæ more tranſcendit, quia uno eodemq; ſermone dum narrat textum, prodit myſterium; et ſic ſcit præterita dicere, ut eo ipſo noverit futura prædicare, & non immutato dicendi ordine, eiſdem ipſis Sermonibus novit, & antiquo deſcribere, & agenda nuntiare.*]

and

and hidden sense, of both which we are to speake hereafter. The next point in order to be prosecuted, is of testimonies or prenotions of Christ meerely typicall. Cap. 10

CHAP. 10.

Of Testimonies in the old Testament concerning Christ meerely typicall, and how they doe conclude the truths delivered in the new Testament.

UNder this title wee comprehend all prefigurations of Christ exemplified in the old Testament by the persons and offices of men, by legall rites and ceremonies, (either annuall and solemne, or commanded to be used upon privat speciall occasions;) or by any matter of fact or event, whereto no expresse prophecie, no assertive notation of him, or application unto him who was to come, is annexed. And herein the wisdome of God appeares most admirable, that the contents of every Article in the Apostles Creed, were respectively foreshadowed by some one or other of these wayes mentioned, and some of them by all. The manner of his conception was clearely prefigured (for substantially represented it could not be) by the conception of *Isaac*, of *Sampson*, and of *Samuel*. And that Generation wherein hee was conceived and borne, was sufficiently warned to observe these three prefigu-

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rations (as then to be accomplished,) by the strange conception of *Iohn* the *Baptist*. His circumcision with the mysteries implied in it, or subsequent unto it, were fore-shadowed in the covenant established betweene God and *Abraham* in the Circumcision of *Isaac*. Of his Baptisme (though that be not expressed in our Creed) the washing of the high Priests body in the day of atonement was a type. Of his leading into the wildernesse, (upon the same day) to be tempted by Satan, the ceremony of the scape Goate was a true prognostique. Of his appearing in the forme of a Servant, and of his performance of all the duties, which can be required from a servant in the most exquisite manner that can be imagined, holy *Iob* was more then a type, a living shadow. Of all his troubles and deliverance from them, his Father *David* was a live example. Of his depression by his envious and malicious brethren, and of his exaltation by the immediat hand of God, the history of *Ioseph* and of his brethren exhibits an illustrious image. Of his death upon the Crosse, and the glorious victory obtained thereby over Satan, the brazen Serpent erected by *Moses* in the Wildernesse, was a conspicuous Hieroglyphick. His incloſure three dayes and three nights in the womb of the Earth, and his resurrection from the grave, were portended by the imprisonment of *Ionas* in the Whales belly, and by his deliverance thence. And of his resurrection in particular, the offring of the first fruites in the feast of unleavened bread, from the first

first institution of that solemnity, was an annuall signe or token. Of his cœlestiall Kingdome of peace, *Salomons* glory and peaceable raigne here on Earth, was an exquisite map. Of his ascension into Heaven the translations of *Enoch* and *Elias* were undoubted pledges. The Eternity of his person and everlasting duration of his Priesthood were exquisitely fore-shadowed, the one by the person, the other by the Priesthood of *Melchisedech*. The full view and contemplation of these and the like types, and the examination of their congruity with the live body, to wit, *Christ*, whom in some part or other every one of them did fore-picture, wee must referre unto the explication of the severall Articles in this Creed, whereunto they do respectively appertaine. Cap. 16

2. The rule or Topick for demonstrating the truth of every Article by these & the like types, is the same with that fore-mentioned in the former Chapters concerning testimonies meerely prophetical, or predictions of future events as yet not extant in any causes visible or comprehensible by art. To draw an exact picture of a childe as yet unborne, or whose parents at this time are not conceived, is a skill as impossible for any Painter or Limmer to attaine, as it is for an Astrologicall Physitian to describe the nature, complexion, or disposition of men that shall have no actuall being or existence till hee be dead. Now Christs acts and offices, his humiliation and exaltation, were not more exactly fore-described or displayed by the Prophets, then they were

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fore-pictured or fore-shadowed by Historicall events, or legall types. Every such type or event was a reall or substantiall, though a silent Propheeie; and the most expresse prophecie concerning Christ, was but a speaking type or vocall shadow. The spirit of God did speake by the one, and signifie his purpose by the other: his wisdome in both is alike admirable. The most exquisite Artist living cannot take so true a proportion of a mans face, as it selfe without any art or invention, will draw in a true glasse: yet this wee admire not because it is ordinary. But to make as perfect a resemblance of a mans visage by a chaos of *Chymera's*, or painted devises which represent no visible creature, if you looke upon them single, or transmit their shapes into a plaine glasse, might well seeme an invention surpassing all skill of Art, if a late Artist had not given us an ocular demonstration of this skill, in thus representing the perfect visage of that great and famous Prince *Henry* the fourth of France: however there be no resemblance of any humane face, or of any part thereto belonging in the painted Base; yet the reflection of such incondite figures, or confused fancies as are thereon painted, falling upon a Columne of brasse or Bell mettle glazed with latten, placed in the centre or point assigned in the plaine table by the Author of this invention, doth effigiate this great Princes visage and countenance as perfectly as any picture, which hath beene taken of him in his life time. The skill in this devise is so admirable,

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rable, as it would require but a very little skill in Rhetorick to perswade an illiterate man which hath seene him living, that his Ghost were present (though invisible to by standers) looking upon it selfe in this artificiall visible glasse: yet all this skill exhibited in this masterpiece of modern inventions, how admirable soever it may seeme to men not exercised in the like, is comprehensible to accurate Artists in this kinde, and can afford no true illustration of the incomprehensible wisedome of God, in forepicturing Christ with his Acts and offices. Of this incomprehensible wisedome wee have a better model by adding this supposition or fiction to the former invention; that an hundred picture-makers or more having had free libertie one after another, to draw their lines and postures upon the same table (none of them acquainting another with his intention or worke) should have framed such a true representation, as this now extant is, of *Henry* the fourth French King, in the age before he was borne. But after a more admirable manner, then this fiction supposeth, were Christ and his Crosse, &c. forepictured by matters of fact, by historicall events; by types and ceremonies, and by the concurrence with these of mens free actions & intentions which knew not one another, much lesse had notice of their purposes, the last of th̄ living more then 400. years before Christ was cōceived.

For the right apprehension or imblazoning these meerely typicall representations of Christ, no artificiall skill is more usefull then the true Art of

Sect. 2. of Heraldy or skill in Hieroglyphicks. And no kinde of learning more usefull for the right apprehension of the third kinde of testimonies or prenotions concerning Christ, then the insight in Emblemes, devises or impreses.

Chap. 11.

Of testimonies concerning Christ typically prophetical, or prophetically typicall, and of their concludent proofe.

MEere types are true Hieroglyphicks, and Hieroglyphicks are as *bodies* without *soules*, that is, Pictures without *inscriptions*. Emblemes or *Impreses* must have both *body* and *soule*, a *devise* with its inscription or *motto*. And so doe testimonies of the third ranke proposed concerning Christ, consist of a Type as the *body* or devise, and have words propheticall annext, as the *soule* or breath. And this kinde of testimonie or prenotion of Christ is of two sorts: either typicall and prophetical, or Propheticall and typicall. That some difference there was betwixt these two expressions, not only in the order or placing of the words, but in the matter also thus transplaced, was intimated before, Chapter 5.—Whereseever the type hath precedence, or is concomitant to the inscription annext unto it, yet so as both point at Christ to come: there the testimony or proofe is typically

typically propheticall. Where the words or prophecie have precedence of the type, and both referre unto Christ, the proofe or prenotion is propheticall typicall. That the ceremony of the paschall Lambe was instituted by God himselfe to prefigure or forepicture our Saviour Christ, no Christian denies. And one Law concerning the Paschall Lambe was, that *not a bone thereof should be broken.* Exod. 12. 46. The words of this Law were no prediction in respect of the first institution of the passeover, but an appendix or concomitant; and yet a most remarkable prophecie in respect of our Saviour Christ, in the manner of whose death both the type and the Law of the type were, by Gods admirable providence, exactly fulfilled. *Then came the soldiers*, saith S^t. John *and brake the legs of the first, and of the other which was crucified with him: But when they came to Iesus, and saw that he was dead already, they brake not his legges, but one of the soldiers with a speare pierced his side.* That our Apostle Saint John did take both these events as a concludent proofe, that Christ was the true Lambe of God foreshadowed by the Paschall, is apparent from his emphaticall expression of his observation upon it. *He that saw it bare record, and his record is true, and he knoweth that he saith true, that yee might beleeve. For these things were done, that the scripture should be fulfilled; A bone of him shall not be broken.* And againe, Zach. 12. 10. *They shall looke on him whom they have peirced.* John 19. 32. 37. Cap. 11

2. Those words of the Prophet Hosea cap. 11. 1. according

Sect. 2. according to their literall sense, referre to an historicall event forepast; *When Israel was a child then I loved him, and I called my sonne out of Egypt.* They beare no semblance of prophecy in respect of the Israelites deliverance out of Egypt by Moses; but both this deliverance & the prophets observation upon it, have a peculiar aspect unto Christ, who was by divine appointment to sojourne a while in Egypt, but to be called thence. So as the same words which are an historicall narration in respect of the type (to wit, Israel, or the sonnes of Jacob brought out of Egypt by Moses;) are an expresse prophecy of Christs comming thence, with Joseph and his mother, into the Land of promise. That speech of the Psalmist likewise Psal. 118. 22. *The stone which the builders refused, is become the head stone of the Corner*; doth allude or referre unto some historicall event then fresh in memory. They containe no prophecy in respect of the event, whatsoever that were, yet are they a most true concludent Prophecie of Christs exaltation by his father, after his rejection by the Priests and Elders. So our Saviour interprets it Matth. 21. 42. All these three testimonies mentioned, consisting both of word and matter of fact, are first typicall, then propheticall. But oftentimes the same words (though not alwayes according to the same sense,) are prophetical as well in respect of the type as of the antitype, and then the proofe or testimony is prophetically typicall or meerely typicall from their first date, and afterwards in processe of time both

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both typicall and propheticall. Of this ranke is that prediction made to David, 2 Sam. 7. 12, 13. &c. *And when thy dayes be fulfilled, and thou ſhalt ſleepe with thy fathers, I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowells, and I will eſtabliſh his Kingdome: He ſhall build an houſe for my name, and I will eſtabliſh the throne of his Kingdome for ever. I will be his Father, and he ſhall be my ſon; if he commit iniquity I will chaſten him with the rod of men, and with the ſtripes of the children of men, but my mercy ſhall not depart away from him, as I tooke it from Saul, whom I put away before thee. And thy houſe & thy Kingdom ſhal be eſtabliſhed for ever before thee: thy throne ſhall be eſtabliſhed for ever.* Of the ſame rank and order is that repetition of this promiſe Pſal. 89. from ver. 20. to the 37. Both places conteine an expreſſe prophecie of Gods favour unto David and to his poſterity, and both include the prerogative of Salomon above all Kings that had gone before him. And yet, in as much as Salomon in the height of his glory was but a ſhadow or picture (though a faire one) of the ſonne of God, who was to be made the ſonne of David likewiſe: the ſame words which were undoubtedly verifyed of Salomon in his time, were afterwards exactly fulfilled in Chriſt, who was the living perſon or ſubſtance whom Salomon did forepicture. No Chriſtian can, no Jew will deny theſe words of the Prophet Iſaiah cap. 22. 20, 21, 22. &c. to be propheticall in the firſt place of Eliakims advancement to be chiefe maſter or high Steward over the houſe of David in Shebna's

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Shebna's steed. *And it shall come to passe in that day, that I will call my servant Eliakim the sonne of Hilkiah: And I will cloth him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand, and he shall be a Father to the Inhabitants of Ierusalem & to the house of Iudah: And the key of the house of Dauid will I lay upon his shoulders: so he shall open and none shall shut, and hee shall shut and none shall open. And I will fasten him as a naile in a sure place, and he shall be for a glorious throne to his Fathers house. And they shall hang upon him all the glory of his fathers house, &c.* But in as much as *Eliakim* both by name and office did but prefigure or delineate Christ in his acts and office, the same words which were literally meant of *Eliakim*, are in a more exquisite sense fulfilled in Christ. But of the severall senses of Scriptures and how the Scriptures are said according to these severall senses to be fulfilled, somewhat in the two next chapters following.

These proofes or testimonies whereof we now treat, whether typically propheticall, or prophetically typicall are in number many, and of all the rest most concludent to Readers but ordinarily observant. For they containe the intire force and strength of the two former proofes or testimonies (meerely typicall or meerely propheticall) by way of union, and it is universally true, *Vis unita semper fortior.*

3. Imagine a man of ordinarie insight in Architecture should come into some large and curious palace (or City) newly built, and after a diligent

gent ſurvey of the form and faſhion of every particular roome, houſe, or ſtreet, ſhould finde a model of elder date then the worke it ſelfe, which did beare the juſt proportion and inſcription of every roome or building: this would reſolve him, that ſuch exact correſpondency could not fall out by chance, but that the Citie or Palace had beene built by his directions, which made the model, or by ſome others which made uſe of his ſkill, albeit no handy-workman imployed in the building, albeit none but the Architect, or generall director, did perceive as much. Thus all hiſtoricall events related in the new teſtament concerning Chriſt his birth, his death, and paſſion, &c. have their exact Maps or Models drawne in the hiſtory of the old teſtament, beſides the expreſſe prophetickall inſcriptions, which inſtruct us how to referre or compare every part of the legall or hiſtoricall model unto the Evangelicall ædifice anſwering to it. This to every obſervant Reader is a concludent proofe, that one and the ſame ſpirit did both forecaſt the models, and in the fulneſſe of time accompliſh the worke it ſelfe, to wit, the building up of Sion and Jeruſalem, though this he effected (as maſter builders in like caſes doe) by the hands of inferiour workmen, not acquainted nor comprehenſive of his project or contrivances.

4. *Every houſe* (ſaith the Apoſtle Heb. 3.4.) *is builded by ſome man, but he that built all things, is God.* This power of God by which he made all things, even the materialls of all things whereon men

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men doe work, doth not farther exceed the power of other builders, then the wiſedome of the ſame God, which is manifeſted in the ædifice of the heavenly temple, doth ſurpaſſe all ſkill or contrivance of the moſt ſkilfull Architects or Projectors. For whatſoever is by them forecaſt or projected, doth never proſper, never come to any perfection, unleſſe the workemen imployed by them follow their rules or directions. But this greateſt worke of God; the erection or edification of his Church, did then goe beſt forward, when the workmen or builders imployed about it, did forſake his counſell, and followed the directions of his malitious adverſary, who ſought the confuſion both of it and them. He built up the Kingdome of Sion and Jeruſalem in peace without let or interruption, even whileſt the maſter builders deſigned by him did lay the foundation, or chiefe corner ſtone of it, in blood. And after it was ſo laid, did accompliſh whatſoever he would have done in this great worke, by the hands of ſuch workemen, as did nothing leſſe, then what he would have had them to do. Though Judas, one of the twelve, by Satans ſuggeſtion did betray his Lord, though the high Prieſt and Elders became the Devills agents to condemne him, and though Pilate (laſtly) turned Satans deputie to ſentence him to death: yet all theſe did that which the moſt wiſe, moſt righteous and moſt mercifull God had fore-determined to be done. *Thoſe things* (ſaith Peter Acts 3. 18.) *which God before had ſhewed by the mouth of all his Prophets,*

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that Chriſt ſhould ſuffer, hee hath ſo fulfilled. Yet ſaith S. Paul Acts 13.27. *They that dwell at Ieruſalem and their rulers, becauſe they knew him not, nor yet the voice of the Prophets, which are read every Sabboth day, they have fulfilled them in condemning him.* So then God is ſaid to fulfill all things which were written of Chriſt, becauſe he did order and direct all the counterplots and malicious intentions of his enemies according to the models and inſcriptions which had been exhibited in the old teſtament. *Iudas* his treachery againſt his Lord and Maſter, with its accurſed ſucceſſe, was exactly forepictured by *Achitophels* treaſon againſt *David*. The malice of the high Prieſt and elders was foretold and forepictured by the like proceeding of their predeceſſors againſt Jeremie, and other of Gods Prophets, which were Chriſts forerunners, and types and ſhadowes of his perſequutions. They then fulfilled the Scriptures in doing the ſame things that their predeceſſors had done (but in a worſe manner and degree) albeit they had no intention or ayme to worke according to thoſe models which their predeceſſors had framed: nor to doe that unto Chriſt which the Prophets had foretold ſhould be done unto him: For ſo S. *Peter*, Acts 3.17. *Now* (Brethren) *I wote that through ignorance yee did it, as did alſo your Rulers.*

5. But here I muſt requeſt all ſuch as reade theſe and the like paſſages of Scriptures, not to make any other inferences or conſtructions of the holy Ghoſts language or manner of ſpeech,

Sect. 2. then such as they naturally import, and such as are congruous to the rule of faith. If wee say no more then this, *God did order or direct the avarice of Iudas, the malice of the high Priest, the popularity of Herod, and ambition of Pilat, for accomplishing of that which he had fore-determined concerning Christ,* wee shall retaine the *forme of wholsome doctrine.* In thus speaking and thinking, wee think and speake as the Spirit teacheth vs. But if any shall say or think, that God did ordaine either *Iudas* to be covetous, or the high Priests to be malicious, or *Herod* and *Pilat* to be popular and ambitious, to this end and purpose that they might (respectively) be the betrayers and murtherers of the sonne of God; this is dangerous. The orthodoxall truth, and wholsome forme of expressing it, in this and the like point, is acutely set downe in that distinction, which (for ought I find) was unanimously embraced by the Anciēts, and by all at this day that be moderate, acknowledged to be true, *Deus ordinavit lapsū Adami: non ordinavit ut Adamus laberetur.* God did dispose or order *Adams* fall (for by his all-seeing providence, and all ruling power, he turn'd his fall into his owne and our greater good:) but he did not decree, ordaine, or order that *Adam* should fall, or commit that transgression by which hee fell. For so hee should have beene the Author both of *Adams* first sinne, and of all the sinnes which are necessarily derived to us from him. For no man (I think) will denie, that God is the sole Author of all his owne ordinances and decrees,

crees, or of whatſoever hee hath fore-decreed or fore-determined us for to doe. Cap. 12

CHAP. 12.

Of the ſeverall ſenſes of Scripture, eſpecially of the literall and myſticall.

WIthout knowledge of Scriptures there can be no true knowledge of Chriſt, and to know the Scriptures is all one as to know the true ſenſe and meaning of them intended by the holy Spirit. I will not here diſpute, whether every portion of Scripture in the old Teſtament admit more ſenſes intended by the holy Spirit, than one; or whether in ſome ſenſe or other, every paſſage in *Moſes* writings, in the Prophets, in the booke of Pſalmes, or ſacred Hiſtories, doe point either immediatly, or mediatly at Chriſt, or at *Him* that was to come. But that divers places, alledged by the Evangeliſt out of the old Teſtament, to prove that Jeſus, whom the Jewes did crucifie, was their expected Meſſias; admit more ſenſes, I take as granted. The queſtion is, how many ſenſes either the places alledged by the Evangeliſts or Apoſtles, or other paſſages in the old Teſtament, may *reſpectively* admit. And in this *Quære* I will not be contentious, but onely crave that liberty which I willingly grant to others in all like caſes, that is, to make mine owne diviſion,

Sect. 2. and to follow mine owne expreſſions of every ſeverall ſenſe or branch of this diviſion, that ſo I may referre the particular explication of every type, of every Prophecie, or other prænotion of Chriſt, which hath beene fulfilled, without perplexity or confuſion, to its proper or generall head. That ſenſe of Scripture, in my expreſſion, may happily be referred unto the literall, which in ſome other mens language would be accounted figurative or Allegoricall. That ſenſe againe (according to my diviſion) may be reduced unto the literall, myſticall, or morall, which ſome great Divines make a diſtinct ſenſe from all theſe, to wit, Anagogicall. Or admitting all theſe and more ſenſes of Scriptures, I may perhaps ſometimes touch upon another ſenſe, which is not (to my apprehenſion) reducible to any of theſe.

2. The ſeverall ſenſes of Scriptures (eſpecially ſuch as more immediatly point at Chriſt) cannot be better notified, or more commodiouſly reduced to their ſeverall heads; then by a review of the ſeverall wayes, by which God from the beginning did intimate or manifeſt his will, his good will towards mankinde, in *him* and through *him* which was to come. And the wayes, by which God did manifeſt Chriſt to come, were in the generall two; either by words aſſertive, and expreſſe prediction, or by way of picture and repreſentation, or by a concurrence of both: which third way is no way oppoſite to the two former, but rather a friendly combination of them. The ſecond branch of this diviſion, to wit, prænoti-

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ons of Chriſt repreſentative, may (as heretofore it hath beene) be ſubdivided into repreſentations reall, as by type, hiſtoricall event, or other matter of fact; or into repreſentations meerely literall, verball, or nominall. The firſt generall branch of this diviſion, (that is, prenotions of Chriſt delivered in words expreſly aſſertive) exhibit to us that which wee commonly call the literall or grammaticall ſenſe. For that (as beſt Divines agree) is the literall ſenſe or meaning of the holy Spirit, which is immediatly ſignified by words aſſertive, whether legall, propheticall, or hiſtoricall, without any intercourſe or intervention of any type or matter of fact. Whether the words be logicall & proper, allegoricall, or otherwayes figurative, ſkills not much. The variety of expreſſions by words aſſertive, if ſo the words immediatly expreſſe the matter foretold without intervention of type, or matter of fact, doth not divide or diverſifie the literall ſenſe. As when God foretold that *the wilderneſſe ſhould be planted with pleaſant trees*, Iſa 41. 19,&c. *That the Wolfe ſhould dwell with the Lamb, that the Leopard ſhould lye downe with the Kid, and the Calfe and the young Lion, and the Fatling together.* The forme of ſpeech is figurative, and (in the language of ſæcular Rhetoritians) Allegoricall. And ſo that other of the Vineyard, *Iſay* 5 is parabolically figurative. And yet the ſenſe of all theſe places is in the Schoole of Divinity as truly literall, as when it is ſaid, *The womans ſeed ſhall bruiſe the ſerpents head*; or that *in Abrahams ſeed all the Nations* Cap. 11

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of the earth ſhould be bleſſed. For by the trees wherewith the wilderneſſe was to be planted, by the Wolfe, and by the Lamb, by the Leopard and the Kid, &c. divers ſorts of men were immediatly meant; and to the fulfilling of all, or any of the prophecies, it was not required that there ſhould be a transformation either of men into trees, Leopards, Wolfes, or Lions, &c. or of theſe or like creatures into men. For how ever the ſenſe of Scripture in all theſe places be literall; yet it is literally Allegoricall. And of the literall or verball Allegory, that Maxime is moſt true, *Senſus allegoricus non eſt argumentativus, No firme argument can be drawne from the allegoricall, parabolicall, or other figurative ſignification of words.* As wee may not inferre that the wilderneſſe was to be planted with trees, or that the Wolfe and the Lamb, the Leopard and the Kid, were to conſort as well together on dry land, as ſometimes they did in *Noahs* Arke, whileſt the deluge laſted, before theſe prophecies could be fulfilled, according to the literall ſenſe; as this ſenſe in the language of the holy Ghoſt, is oppoſed unto the Allegoricall: For that in the Apoſtles language is ſaid to be ſpoken allegorically, which is not immediatly foretold or ſignified by words (whether proper or figurative) but fore-ſhadowed by ſome reall event, by mens perſons or their offices, or by matter of type or fact. *It is written* (ſaith our Apoſtle, *Gal.* 4. 22, 23.) *that Abraham had two ſonnes, the one by a bondmaid, the other by a free woman: but he who was of the bondwoman, was*

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borne after the flesh: but hee of the free woman was by promise. Which things are an Allegory, for these are the two covenants. The Evangelicall mysteries implied in this Allegory, and vnfolded by our Apostle, were not immediatly notified by any words or proposition in the history of *Sarah* and *Hagar*, and their sonnes, but onely fore-pictured by matter of fact, or by the things themselves, which the words, according to the literall sense, did immediatly fore-signifie. For the word *Hagar* did in that story literally signifie *Sarahs* handmayd or bondwoman. But this bondwoman, and her sonne, and their estate or condition of life did excellently represent the estate and condition of such as did adhere unto the Law after the Gospell was proclaimed. And the Gospell with the happy estate of such as imbrace it, was not fore-signified by the name *Sarah*, or by the name *Isaac*, but by their estate and condition who were so named. Most of our Apostles Arguments throughout the Epistle to the Hebrewes are drawne, not from the literall, but from the allegoricall sense. Yet God forbid that wee should say or think, that his arguments did not conclude. I should rather say (if it be lawfull to compare sacred testimonies or authorities, one with another) that Arguments drawne from the Allegoricall sense of Scriptures are most admirably, if not most firmely, concludent. For they are Arguments of proportion, and presuppose foure termes at the least either *expressed* or *implied*. And the Allegoricall sense of Scriptures

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Sect. 2. alwayes includes the mysticall, though the mysticall doth not alwaies include the allegoricall. For whereſoever any Evangelicall myſtery was foreſhadowed by any type, by any hiſtoricall event or matter of fact, there is a latent myſticall ſenſe, though not expreſſed by words or letters.

3. But it oftentimes ſo falls out, and (as I take it) alwayes in teſtimonies either typically prophetical, or prophetically typicall, that there is an inſeparable concurrence or combination of the literall and myſticall ſenſe, though not alwayes after the ſame manner. Sometimes the literall ſenſe, according to the ſame propriety or ſignification of words, doth fit the Antitype or body as well as the type or ſhadow. As whether wee apply that ſpeech, *Exod.* 12. 46. *Yee ſhall not breake a bone thereof*, unto the paſchall Lamb, or to Chriſt, who was myſtically fore-ſhadowed by it: the literall ſenſe is the very ſame, there is no variety in the ſignification of the words. Chriſt had as true bones as the Paſchall Lamb, and the preſervation of his bones was literally fore-prophecied in the Law concerning the Paſchall Lamb, but withall myſtically fore-pictured by the obſervance or practiſe of that law. Sometimes againe the literall ſenſe doth better befit the Antitype, then the type. As thoſe words fore-mentioned, 2. *Sam.* 7. 14. *I will be his Father, and hee ſhall be my ſonne*: are more proper in reſpect of Chriſt who was the Antitype, then of *Salomon* who was the type or ſhadow of his Sonne-ſhip. So that our Saviours incarnation or nativity is colla-

collaterally foreprophecyed with the nativity of *Salomon*; and his royall office and favour with God, mystically foresignified by Salomons person and office. Cap. 12

4. But many times the expressions of the holy Ghost (as well in testimonies typically prophetical as prophetically typicall) are like inscriptions or mottoes in Impreses or Emblemes. Now these Inscriptions besides the plaine literall native sense of the words, have a further Symbolicall importance, or morall signification. No man that sees that devise of bulrushes couched in a swelling streame, with this inscription, *flectimur, non frangimur undis*: but will acknowledge, the plaine literal sense to point immediately at them. Yet besides this literall sense, they have this Symbolicall importance (partly implyed in the words themselves, and partly represented by the *body* of the devise,) that he which gave this devise, had learned that lesson of the Poet, *Dum furor in cursu est, currenti cede furori*; that he was resolved to stoope awhile unto the iniquity of the times, not without hope to beare up his head againe, and to overtop his Adversaries, after the present tyranny were overpast, as bulrushes doe the waters wherein they grow, when the flood (unto whose violence for a while they yeelded) hath spent its strength. That forecited saying of the Psalmist, Psal. 118. 22. [*The stone which the builders refused,*

Ad literam traditur fuisse paratus lapis ad templi ædificium, nec tamen con-

gruè in eo poni potuit, donec consummato opere in angulo sursum positus est ita congruè, quod intrantium omnes, nec præter significationem factum intelligerent; hic est Christus qui fundamentum est, ita quod structuræ supereminet. Quod cum audissent sacerdotes & pharisæi, volucrunt eum tenere, sed timuerunt verbas. Petrus Commestor in histor. Evang. c CXXVII.

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Symbolicall importance. After the ſame manner the forecited words of the Prophet Iſa. 22. 22. [*The key of the houſe of David will I lay upon his ſhoulder: ſo he ſhall open and none ſhall ſhut, and hee ſhall ſhut and none ſhall open:*] doe in their literall and native ſenſe immediately point at *Eliakim*, of whoſe office in the houſe of *David* a materiall and viſible key was the enſigne or pledge, as the like is of ſome great offices in moderne Princes Courts. But according to the emblematicall or ſymbolicall importance, both *key* and *office*, both inſcription and matter of fact, referre unto the ſpirituall inviſible power of the ſonne of *David*, *Who hath the keyes of Hell and of death Rev.* 1. The keyes likewiſe of the Kingdome of Heaven; and where he openeth, no power in heaven or earth can ſhut, nor open where he is pleaſed to ſhut.

That which ſome call the morall ſenſe of ſcriptures, is alwayes reducible to this generall branch laſt mentioned, to wit, to the emblematicall or ſymbolicall importance of the words expreſſed, as they concurre with matter of fact or reall repreſentation. Only there may be a morall ſenſe, where there is no prophecy, no repreſentation truly myſticall. As when it is written, *Thou ſhalt not muzzle the mouth of the Oxe, which treadeth out the Corne*: this law was to be obſerved according to the plaine literall ſenſe. And yet both the law it ſelfe, and its obſervance from the firſt date of the letter, had that morall, which the Apoſtle makes, *That ſuch as ſerve at the Altar, ſhould live by the Altar.*

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5. To this branch likewise belong all the significations of legall ceremonies, which doe not immediately point at Christ, in whom they were exactly fulfilled, but at morall duties to bee performed as well by us Christians, as by the ancient Jews. *Christ our Passeover* (saith the Apostle 1 *Cor.* 5. 7, 8.) *is sacrificed for us. Therefore let us keepe the feast, not with old leaven, neither with the leaven of malice and wickednesse: but with the unleavened bread of sincerity and truth.* This was the true morall of that legall observance of the feast of unleavened bread, which was to be kept according to the strict letter of the law, whilest the law of ceremonies was in force. Concerning this symbolicall or morall sense (especially when it is not propheticall,) *Maldonats* advise is very good; He that will search after such senses, must hold close to the letter: *Propiùs mihi Rupertus videtur in quærendo morali sensu ad literalem accessisse; quod semper faciendum esse ei, qui ridiculus esse nolit, sæpe monuimus.* And of allegoricall, mysticall or symbolicall senses, which are propheticall or prefigurative, none are current or concludent, but such as hold exact proportion with the sense historicall.

6. Some good Divines there be, which would have an anagogicall sense distinct from all these mentioned. The Allegoricall, Spirituall, or Mysticall sense is by them limited to matters already accomplished in the Gospell; whereas the Anagogicall reacheth to matters of the world to come. But this difference in the subject or time

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unto which whether words or matters ſacred referre, makes no formall difference in the ſenſe or manner of the prediction or prefiguration. Whatſoever is in Scripture foreſignified or intimated concerning the ſtate and condition of the life to come, is either literally foretold by expreſſe words, or myſtically foreſhadowed by matter of fact, or notified by ſome concurrence of prediction and repreſentation; and ſo may be reduced to one or other of the ſenſes mentioned, either to the meere literall, or to the meerely myſticall, or to the literally or ſymbolically myſticall or ſpirituall ſenſe. Cap. 13

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Of the literall ſenſe of Scripture not aſſertive, but meerely characterical.

BUt divine myſteries (as was intimated before) are ſometimes neither notified by expreſſe prediction or words aſſertive; nor by matter of fact, hiſtoricall event, or type, nor by the perſons actions or offices of men; but repreſented onely by words or names, by notes or letters, or other ſecret characters of ſpeech. Now this manner of repreſenting myſteries divine produceth a ſenſe of Scripture diſtinct from all the former, which can hardly be comprehended under one certaine denomination, unleſſe it be under this negative, *the literall*

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rall ſenſe not aſſertive. Or if the Reader deſire a poſitive expreſſion of it, he may terme it, *the characticall ſenſe.* To beginne with the firſt words of Scripture, *In the beginning* (ſaith *Moſes*) *Bara Elohim, The Lord created &c.* Although theſe words be aſſertive; yet the myſtery of the Trinity is not avouched in Logicall aſſertion or propoſition, but only repreſented or infinuated in the peculiar forme or character of the grammaticall conſtruction, if happily it be here either repreſented or intimated at all. For ſome both judicious Divines, and great Hebricians there be, as well in the Romiſh as in the reformed Churches, who will acknowledge no intimation of any myſtery in this conjunction of a noune plurall with a verbe ſingular; but tell us this forme of ſpeech is uſuall in the Hebrew dialect, as the like is in ſome caſes in the Greeke. For the Græcians (as every grammar Scholar knowes) joyne nounes of the neuter gender plurall with verbes of the ſingular number, as Ζῶα τρέχει. Theſe mens authority would ſway much with me, if I did not finde it counterpoiſed, by obſervation of *Wolphgangus Capito* an exquiſite Hebrician and diſcreet ſearcher of the myſticall ſenſe of Scriptures. Now, if his obſervation doe not faile him, the conſtruction of verbes ſingular with nounes plurall is never uſed amongſt Hebrew writers, unleſſe the noune doe want the ſingular number. In this caſe alone they doe not extend the ſignification of the verb into ſuch plurality, as is in the noune, Contrary to the uſe of the Latines, who, to make the adjective

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ctive and substantive agree in number, stretch *Vnum*, one, or unity it selfe, into a plurall forme as *unæ literæ, una mania*; which would be a harsh kind of speech in our English or other modern tongues. But the plurall *Elohim* (as * *Capito* well obserues) doth not want its proper singular *Eloah*. Therefore unlesse the holy Ghost had intended the notification of some mystery in the forme or character of his speech, *Moses* would rather have said *Barah Eloah*, then *Barah Elohim*.

* See *Capito* in his hexameron and *Paulus Fagius* in his severall Comméts upon this place.

2. I am the more inclined to this opinion, because many of the ancient and most orthodoxall writers obserue a more distinct expression of the blessed *Trinity* throughout divers places of the first chapter of Genesis, from the repetition of the name of God or *Elohim* in the more perfect workes of severall dayes; as in the workes of the fourth day ver. 14. *And God said, Let there be lights in the firmament of the Heavens*. This is the voice of God the Father giving out his *fiat*, and it is repeated againe ver. 16. *And God made two great lights*. This referres to God the Sonne by whom all things were made, and by whom these lights were set in the firmament ver. 17. It is lastly added ver. 18. *And God saw that it was good*: The note or character of the holy Ghost approving what was made by the Sonne from the authoritie of the Father. So *Moses* againe describes the workes of the first day. *And God said, let the waters bring forth abundantly* ver. 20. And in the 21. he repeates againe. *And God created great Whales*. &c. And againe, *God saw that it was good*. When

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it is ſaid ver. 22. of the ſame dayes worke, *And God bleſſed them ſaying, Be fruitfull and multiply*: this may referre unto the three perſons joyntly. So in the workes of the ſixt day ver. 24. *God ſaid Let the earth bring forth the living creature after his kinde, &c.* And it is repeated againe ver. 25. *And God made the beaſt of the earth after his kinde, &c. And God ſaw that it was good.* But when *Moſes* comes to the accompliſhment of the ſixt dayes worke ver. 16. hee alters the forme or character of ſpeech, and makes the Verbe, as well as the noune, plurall. And God ſaid, Let *us make man in our Image after our likeneſſe.* This order obſerved by the ancients in the firſt creation of all things is admirably exemplified in the manner of mans redemption, wrought by the Father, Sonne and holy Ghoſt joyntly, yet not without diſtinction of order in their joynt working, in their undivided worke. But of this, by the aſſiſtance of this bleſſed *Trinity*, hereafter.

3. But however the Ancients, or ſuch as follow them may faile in this or the like particular ſearch of myſteries, from no better hint then the repetition of the ſame words or matter: Yet their endeavour in the generall to finde out deepe hidden myſteries from theſe or the like ſuperficiall or characterical prenotions, is warranted by the word of God according to its literall or affertive ſenſe. For ſo we are taught by *Moſes*, that ſuch repetition of the ſame things as in ſecular ſciences would incurre ſuſpition of tautology or ſuperfluity of words, may be the undoubted character

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of ſome matter more then ordinary, and more obſervable then if it had beene repreſented but once, or after one manner onely. A ſecular Southſayer or profeſſed Interpreter of nocturnall repreſentations, would have ſought after more interpretations than one of *Pharaohs* two dreames; eſpecially ſeeing the matter repreſented to him in the firſt viſion, was ſo unlike to the matter repreſented in the ſecond. Yet *Ioſeph* by the guidance of Gods Spirit diſcovers theſe two dreames, though diſtinct in time and manner of repreſentation, to be for ſubſtance but one. *And Ioſeph ſaid unto Pharaoh, The dreame of Pharaoh is one: God hath ſhewed Pharaoh what hee is about to doe. The ſeaven good Kine are ſeaven yeares: and the ſeaven good eares are ſeaven yeares: the dreame is one. And the ſeaven thin and ill favoured Kine that came up after them, are ſeaven yeares, and ſeaven empty eares blaſted with the Eaſt winde, ſhall be ſeaven yeares of famine,* Gen. 41. 25, 26, &c. *And for that the dreame was doubled unto Pharaoh twice, it is becauſe the thing is eſtabliſhed by God: and God will ſhortly bring it to paſſe.* Cap. 13

4. When we ſay, an honeſt mans word ſhould be as good as his oath, wee ſuppoſe that this morall integrity or perfection in man, hath a farre more exquiſite patterne in God. Hee is no leſſe immutable in his promiſes than in his oath. It is impoſſible for him to change his minde, or to deceive men in the one as in the other: To what end then doth hee ſo often interpoſe his oath, ſometimes when hee denounceth judgement,

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otherwhiles for the consolation of men, and confirmation of their beliefe in his gracious promises? Sure it is one thing to say, Gods purpose, will, or promise is immutable; another, that the thing purposed, will'd, or promised by him, is immutable. The absolute immutability of his purpose, or promise, can yeeld us no full assurance, that the things promised or purposed by him are unchangeable, or that sentence denounced (though in terms peremptory) is irreversible. But unto whatsoever promise or sentence wee finde his oath annexed, it is an undoubted character, a note most infallible, that the thing promised is unalterable, that the sentence so denounced is irreversible. This is one of the most Catholique rules for the right interpreting of many; and for the reconciliation of divers Scriptures, which otherwise seeme most opposite. But the proofe and use of this rule will come under a more full examination in the treatise of our Saviours consecration to his everlasting Priesthood; and in some other discussions, in what sense God is said to repent; in what cases not to repent. For both assertions are frequent in Scriptures.

Vide Authorem Incogniti dictum (id est Aguanum ut Lorinus sæpius monet) et patres quos in hunc finem citat, in Psalmum CX.

5. Sometimes divine mysteries are represented not in some one word or name, but in the very character or frame of some one letter, or in the addition of a letter or point. There is no question amongst us Christians, but that he who called unto *Moses* (*Levit.* 1. 1.) from the mercy seat (as we gather from *Numb.* 7.) was the sonne of God, the eternall word who since hath taken our nature

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nature upon him, and calleth unto us with a voice and mouth truly humane, though the voice and mouth of God. But at that time he called to *Moſes* not in a loud and thundring voice (like that in Mount Sinai) but with a ſoft and gentle voice. And this gentleneſſe of the voice (as the Hebrew Doctors obſerve, and ſome good Chriſtian Hebricians approve their obſervation) with the myſtery foreſhadowed by it, is characſtered unto us by the extraordinary ſmallneſſe of one letter in the originall word.

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Vide Ainſworth in Levit. 1. 1.

6. The like myſtery is repreſented unto us after the ſame manner, *Iſa. 9. 7., &c.* The Prophet diſplaying the titles of the Meſſias and his kingdome (contrary to the rules of ordinary Orthography) *mutat quadrata rotundis*, beginnes the Hebrew word rendred by our Engliſh *of the increaſe, with Mem rotundum*, with a round letter inſtead of a ſquare. And this unuſuall character, the Jewes themſelves acknowledge to be a note of ſome myſtery (as * one of them being converted to Chriſtianity obſerves againſt his brethren which love darkneſſe more then light.) The myſtery notified in this particular (as this Author tells us) is by their owne rules, in caſes wherein they are no parties ingaged, the ſame with that, which is immediately after expreſſed in words aſſertive and plaine. *That of his government and peace*

* *Iohannes Baptiſta in Confutatione Hebraicæ Sect. 2. prima part. de primo Meſſiæ adventu fol. 12.*

dictioni primæ Pemaibe *litera, quæ mem rotunda apud vos nuncupatur, contra regulam grammaticalem veſtram ibi imponitur, quod quidem myſterium æternitati imperij, veſtri recte attribuunt, per verba prophetæ immediate ſequentia, [ut confirmet illud] & corroboret in judicio et juſticia à modo uſque in ſempiternum; quamvis ipſi prophetam de* Ezechia *loqui dicant, quorum falſitas ex eo patet, quod hæc perpetuitas in* Ezechiæ *imperio viſa non eſt. Bene autem in Chriſto Ieſu, ut Scripturæ omnes teſtantur, et experientia docet, verificatum videmus.*

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there shall be no end, upon the throne of David and upon his kingdome to order it, and to establish it with judgement and with justice, from henceforth even for ever: the zeale of the Lord of hoasts will performe this. I referre the observation of the like characticall representations, unto the diligent Readers of the old Testament in the original tongue, or of ancient Hebrew Commentators, whose testimonies in many cases where they are no parties, are no way to bee contemned. And amongst other branches of that rule for interpreting Scriptures, which was constantly received amongst the ancient Jewes (as *Peter Martyr* and *Bucer* with others somewhere observe) this representation of divine mysteries by letters or characters unusuall, might (for ought I know) be one.

7. As for the representation of like mysteries by proper names of men especially, who by their place or office were types or forerūners of Christ, that (I presume) no sober Christian will except against or call in question. And this representaon or prenotification of future mysteries, was exhibited, either in the first imposition of names, or in the change of names, or in the severall use

(a) *Perro placet, christiane lector te hic admonere, hanc vocem* תולדות *ubique in bibljs hebraicis defectivè, hoc est sine vau alteroscribi, except is duobus locis* [אלה תולדות השמים] *Et eo qui extat in libello Ruth cap. vltimo,* ואלה התולדות פרץ *id est, Et istæ sunt generationes peretz, &c. In quibus tantum duobus locis* תולדות *uti vides, integre scribitur, aliàs semper sine vau, cum puncto holem loco vau posito, hoc modo* תולדה *vel* תלדות. *Causam nostri hanc assignant, omnes generationes imperfectas esse, præter generationem cæli & terræ à Deo productā & generationem Messiæ, qui juxta carnem è familia peretz, unde & Rex* David *prodijt, natus est. Qui deus, & homo est, & ab incorrupta virgine, operatione spiritus sancti, absque omni peccatorum labe, in hunc mundum editus. Nihil tale enim edit caro, et sanguis. Et veteres etiam doctiores Hebræi perhibent* תולדות *hic integre scribi, propter Messiæ ex familia peretz oriundi, nativitatem, quod ea futura esset absque omni defectu, ut nulla alia.* Paulus Fagius in Gen. 2. vers 4.

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of divers names, when the ſame party retained more names than one, There was ſcarce a ſonne of *Iacob*, whoſe name did not imply a kinde of prophecy, *Rachell* did truly prophecy of the ſtate and condition of the *Benjamites*, when ſhe called the Father of that Tribe at his birth *Benoni*, the ſonne of her ſorrow. And *Iacob* did as truly prophecy when he changed his name into *Benjamin*, the ſonne of his right hand. *Nun* the Ephramite did call his ſonne *Hoſeah* by divine inſtinct or direction. And *Moſes* did truly prophecie, when he changed his name into *Iehoſhua*. With what intention *Iſaac* or *Rebecca* did call their younger ſonne *Iacob*, I know not; or whether they had any other motive (knowne to themſelves) to give him this name, beſides that which the manner of his birth did miniſter, for he caught hold of his brothers heele in the birth. But this name *Iadgnakab*, *hand in heele*, made afterwards by cloſe compoſition (as it ſeemes) *Iagnakab*, did (as the attempt ſignified by it in the birth) portend, that he ſhould ſupplant his elder brother, and get the birthright from him.

8. After this name given him by his Parents, he was in his full age named *Iſrael* by God Himſelfe, by way of addition only, without any change or determination of his former name, or the Omen of it. But it is not without obſervation why he is ſometimes called *Iacob*, ſometimes *Iſrael* in the ſame continued hiſtoricall Narration, the name *Iacob* characterizing his preſent infirmity; the name *Iſrael* notifying his recovering or gathering

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thering of ſtrength. But one of the moſt admirable prerepreſentations *literall not aſſertive*, of myſteries plainely afterward avouched and fulfilled, which I have either obſerved, or found obſerved by others, is in the *Benedictus*, *Luke* 1. 68, *&c. Bleſſed be the Lord God of Iſrael, for hee hath viſited and redeemed his people; and hath raiſed up an horne of ſalvation for us in the houſe of his ſervant David, &c. To performe the mercy promiſed to our foreſathers, and to remember his holy Covenant, the oath which he ſware to our Father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without feare, in holineſſe and righteouſneſſe before him all the dayes of our life.* The ſumme of that which God had ſpoken by the mouth of his holy Prophets, which had beene ſince the world began, was now reavouched by *Zacharias* (being filled with the holy Ghoſt) in a literall aſſertive ſenſe, plaine and eaſie even to the capacity of the naturall man. And yet the ſumme of all, which *Zacharias* by the Spirit of Prophecie did now utter, was clearely repreſented (to men of ſpirituall underſtanding in the Scriptures, or experienced in their ſpirituall ſenſe) in the very names of *Iohn Baptiſt* and of his Parents. For *Zacharias* (the *Baptiſts* Father) is by interpretation *the remembrance of God*. *Elizabeth* (his mother) as much as *the oath of God*. And the name *Iohn*, imports the *free grace of God*. And all theſe put together ſound as much, as that God did now remember his people with that grace, which he had ſworne to beſtow upon them

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in his Covenant with *Abraham*, that is, with grace of deliverance from their enemies (& their owne ſinnes were their greateſt enemies) with grace enabling them to ſerve him in holineſſe and righteouſneſſe all the dayes of their life. Of more particulars in this kinde, as they ſhall fall within the compaſſe of Prophecies or prefigurations concerning Chriſt, hereafter. Cap. 14

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That the Scripture is ſaid to be fulfilled according to all the former ſenſes: that one and the ſame Scripture may be oftner than once fulfilled according to each ſeverall ſenſe.

THe fulfilling of any thing written ſuppoſeth a foretelling or preſignification of the ſame. And becauſe matters related by the Evangeliſts and other ſacred writers of the new Teſtament were of courſe and of purpoſe either foretold or prefigured in the old teſtament, hence it is, that this phraſe of fulfilling that which was written, is in a manner peculiar to theſe ſacred writers, not in uſe amongſt ſecular hiſtorians. Yet the phraſe is not therefore barbarous, becauſe not uſed by politer writers in the ſame ſubject, that is in hiſtoricall narrations: For it is uſed by *Tully* and other moſt elegant writers in the ſame ſenſe which ſacred writers uſe it: As becauſe every man (as was intimated

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timated before) may foretell thoſe things which were by himſelfe projected or promiſed, they are likewiſe ſaid *implere promiſſa* to fulfill their owne promiſes, or to fulfill the Omen, or ſignification of their owne names: ſo an elegant Poet ſaith *Maxime, qui tanti menſuram nominis impleſ.* Now ſeing this phraſe [*This was done that the Scripture might be fulfilled*] is ſo frequent in the new Teſtament; *Maldonat* did very well and like himſelfe in unfolding the ſeverall wayes (as he conceived them) according to which the Scripture is ſaid to be fulfilled, a'moſt in the very beginning of his learned Commentaries upon the foure Evangeliſts. Yet ſome queſtion there may be, whether he did all this, which was ſo well and wiſely attempted by him, ſo well and ſo judiciouſly as might in reaſon have beene expected from him.

2. The Scripture (ſaith he) ſo farre (as I could hitherto obſerve) is ſaid to be fulfilled foure man-

Dicitur autem prophetia, quantū equidem obſervare potui, quatuor modis impleri. Primum, quum idipſum fit, de quo propriè, et literali, ut dicitur, ſenſu intelligebatur, ſicut cap. 1.22, Matthæus dixit impletam in Maria Iſaiæ prophetiam fuiſſe; Ecce virgo concipiet, et pariet filium. Secundo, cum ſit non id de quo propriè intelligebatur prophetia, ſed id quod per illud ſignificabatur, ut 2 Reg.7.14. Ego ero illi in patrem, et ille erit mihi in filium, quod propriè de Solomone dictum eſſe perſpicuum eſt. Divus tamen Paulus de Chriſto, cujus Solomon figura erat interpretatur Hebræ.1.6 quaſi in eo impletum eſſet, et quod Exod.12.46. dictum eſt: Os non comminuetis ex eo, certum eſt intelligi de agno, tamen Ioan:cap:19. 36 in Chriſto, qui per agnum ſignificabatur, impletum dicit. Tertio cum nec id ſit de quo propriè intelligitur prophetia, nec id quod per illud ſignificatur, ſed quod illi ſimile eſt, et omnino ejuſmodi, ut prophetia non minus apte de eo, quam de quo dicta eſt, dici potuiſſe videatur, nam Populus ille labijs me honorat, de Iudeis qui tempore Iſai: erant, Deus dixerat Iſai:29.13. Chriſtus autem in eis, qui ſuo erant tempore, impletum ſignificat. Mat.15.7, 8. Simile eſt exemplum Mat.13.14 & Actō:28.26. Quartò cum idipſum, quod per Prophetiam, aut Scripturam dictum erat, quamvis jam factum fuerit, tamen magis ac magis fit. Tunc enim Scriptura impleri dicitur, id eſt, quod per eam dictum erat, cumulatiſſime fieri. Obſervamus enim in Scripturis ſæpe fieri, dici, non ſolum quod fieri incipit, ſed quod magis, ac magis fit, ſicut Ioan.2.11. dicuntur diſcipuli Chriſti, viſo miraculo aquæ, in vinum converſæ, credidiſſe, quia magis, ac magis crediderunt nam jam certe ante crediderunt. Maldonat in verſ.15. Mat.2.

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ner of wayes. First when that very thing is done or comes to passe which was meant by the Prophet or other sacred writers in the literall and proper sense: As when Saint *Matthew* (to use his instance) saith Chap. 1. 22. That which was spoken by the Prophet, (*behold a Virgin shall conceive and beare a sonne, and shall call his name Emanuel*) was fulfilled in the blessed virgin. The rule is true and without exception, but the illustration of it is not so fit, as *Maldonat* supposed. For that saying of the Prophet *Isaiah* was fulfilled more wayes than one, perhaps according to all the foure severall wayes, which he conceived, in the conception birth and *name* of our Saviour Jesus Christ. *Secondly, the scripture is said to be fulfilled, when that comes to passe which was foreshadowed by the proper and immediate subject of the Prophets* speech. *As that saying Exod. 12. 46. Yee shall not breake a bone of it, was properly and immediately meant of the paschall Lambe, yet fulfilled in our Saviour Christ, of whom the paschall Lambe was the type or shadow.* Unto this second rule or branch hee likewise referres that prophecy *2 Sam. 7. 14. I will be to him a Father, and he shall be to me a sonne.* This was fulfilled in Christ as the Apostle teacheth *Heb. 1. 5.* though properly meant of *Salomon*, as *Maldonat* takes it for granted; although some judicious Commentators of the Romane Church in his time doe question, or rather peremptorily (yet too boldly) deny it. However, this second rule of *Maldonat* is good and acknowledged by all, only his expression of the two instances Cap. 14

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3. *Thirdly* (ſaith the ſame Author) *the Scripture is ſaid to be fulfilled, when neither that which was literally and properly pointed at by the Prophet, nor that which was fore-ſhadowed by it comes to paſſe, but ſome other thing which is ſo like unto it, that the ſame ſpeech may as aptly and as handſomely be applyed unto it, as unto that which was properly and literally meant.* For illuſtration of this third rule, he alleageth that of the Prophet *Iſaiah cap.* 29. 13, 14. *For as much as this people draw neere unto me with their mouth, and with their lippes doe honour me; but have removed their heart farre from me, and their feare toward me is taught by the precept of men: Therefore, behold I will proceed to doe a marvellous worke amongſt this people, even a marvellous worke and a wonder. For the wiſedome of their wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hid.* This (ſaith *Maldonat*) was properly meant of the Jewes which lived in *Iſaiahs* time; and yet our Saviour *Matt.* 15. 7, 8. gives us to underſtand that this was fulfilled of the Jewes, which converſed and diſputed with him. *Yee Hypocrites, well did*

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did Isaiah prophecy of you, saying: This people draweth nigh unto me with their mouth and honoureth mee with their lips: but their heart is farre from me. Unto this third rule or observation, *Maldonat* would draw that other saying of the Prophet *Isaiah cap. 6. 10. Make the heart of this people fat, and make their eares heavy, and shut their eyes, lest they see with their eyes, and heare with their eares, and understand with their heart, and convert and be healed.* Yet this prophecy, as our Saviour expresly tells us *Mat. 13, 14.* was fulfilled in the Jewes to whom he spake *Ore tenùs*, in parables. And so doth S. *Paul Acts 28. 26.* where he expounds the Orthodoxall meaning both of our Saviours & the Prophets words. The truth of this third rule will come in some question in the next chapter: but admitting it for the present to be orthodoxall and true, yet the instances or illustrations are impertinent. For all the passages alleaged by him were more literally and more properly meant of the incredulous Jewes which conversed with our Saviour than of those Jewes which were the Prophet *Isaiahs* coëvalls; as the understanding Reader will easily collect from the 12. of *Iohn* 41. being compared with the forecited 6. of *Isaiah.*

The fourth way by which (in *Maldonats* observation) *the scripture is said to be fulfilled, is, when that which was foretold or prefigured though already done in part, or begunne to be done, is afterwards more constantly and more fully done.* The observation or rule is unquestionably true, but it is not a rule or branch distinct from the two first, but rather a tran-

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4. And these wayes can be neither more nor fewer, then are the ways by which God did either foretell or prefigure things to come, and to be accõplished in Christ. Some predictions were meerly prophetical, some prefigurations were meerely typical, other meerly literal or characterical. And unto these & their commixtures all the Testimonies or prenotions cõcerning Evangelical mysteries have bin reduced. Now according to all these wayes the scripture is said to be fulfilled. Where the testimony is meerly propheticall, that is such as is literally applyable to Christ alone, the scripture is said to be fulfilled only in the literall sense. When the testimony or prenotiõ is only typicall, as when the representation is made by matter of fact or historicall evẽt, in this case the Scripture is fulfilled only according to the mystical sense; and after this maner most of the legall ceremonies are said to be fulfilled in Chr. The history of the brasen Serpẽt was mystically fulfilled in his death upon the crosse: the story of *Ionas* his impriſõmẽt in the whales belly was thus fulfilled in his buriall, & 3 dayes abode in his grave: the Ceremony or rite of offering the first fruits was thus fulfilled in his resurrectiõ. Where the testimony & prenotion is both typical & prophetical, as is that of the Paschal Lamb, & of the stone which the builders refused, there the Scripture is fulfilled both according to the literall & the mysticall sense, whether the words as they are referred to Chr. be logicall & proper, or whether they be allegori: or symboli-

call, yet can we not say that these Scriptures were fulfilled as well in the type as in Christ, but in Christ alone. For neither of these passages [*Yee shall not breake a bone of it*] [*the stone which the builders refused*] were propheticall in respect of the type, but only in respect of the mysteries typified. And no Scripture is said to be fulfilled, otherwise, then as it is either a prediction or prefiguration of somewhat to come. But where the testimony is prophetically typicall, there one and the same Scripture is twice fulfilled both in the type and in the antitype, as that 2 *Sam.* 7. [*I will be to him a Father, and he shall be to me a Sonne*] was fulfilled in *Salomon* in the literall sense, but in Christ both according to the literall and mysticall sense. So was that forecited passage *Isay* 22. fulfilled in *Eliakim* according to the literall sense, but afterwards fulfilled in Christ both according to the literally symbolicall and the mysticall sense. And thus the names given to *Iohn Baptist* himselfe, and to his Parents had their accomplishment when Christ was exhibited in our flesh: and yet these, and many other of the same rank, were more exactly fulfilled after his resurrection. Cap. 14

Maldonat his fourth rule (as was before intimated) will hold in all these severall wayes, according to which the Scripture is said to be fulfilled, whether according to the meere literall and assertive sense, or according to the meere mysticall sense, or according to both with their severall branches, or according to the characterically sense, or literall representative only not assertive. According

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5. To beginne with the literall assertive. No man I thinke will question whether that of the Prophet Isaiah [with the breath of his lips shall he slay the wicked] were literally meant of any besides our Saviour Christ. And there is no question but these words were fulfilled within the compasse of that age which brought him forth, and so then fulfilled in sundry wicked ones: yet doe not these words referre to them, or those times alone, but are to be fulfilled in a more remarkable manner at the day of Judgement, or perhaps before it. For from this place of the Prophet *Isaiah*, our Apostle had that revelation 2 *Thess.* 2. 8. *Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightnesse of his comming.* Many like prophecies there be concerning the glory of Christs Church and the happy estate of his elect, which are even in this life literally fulfilled or verified by way of pledge or earnest, but shall not be exactly fulfilled, save only in the life to come. Ignorance of this rule, or non-observance of it, hath been the nurse of dangerous and superstitious error, as well in the Romane Church as in her extreme opposites: in such I meane, as beginne their faith and anchor their

their hopes at the abſolute infallibility of their perſonall election with no leſſe zeale or paſſion then the Romaniſt relyes upon the abſolute infallibility of the viſible Church : Cap. 14.

6. That very inſtance which *Maldonat* alleageth for the confirmation of his third rule [*This people draweth nigh unto me with their mouth, and honoureth me with their lips, &c. Matth.* 15. 8.] was literally meant of the Jewes which lived in *Iſaiahs* time, yet not properly fulfilled in them or of them; for in reſpect of them, it was not a Prophecy, but a ſharpe reproofe or taxe; yet this reproofe or taxe was a moſt exact prophecy in reſpect of the Jewes which converſed with our Saviour, of whom it was literally meant in a more exquiſite ſenſe than of their Anceſtors, and in this ſenſe often fulfilled. The ancient Jewes did not honour God being perſonally and viſibly preſent, with their lips as theſe later did, nor were their hearts ſo malitiouſly ſet, at leaſt their malice not ſo diametrally bent, againſt God at any time, as the hearts and malice of theſe later Jews were againſt Chriſt, who was the God of their Fathers. As theſe later Jewes did fill up the meaſure of their Fathers ſinnes; ſo whatſoever God did threaten to this ſtiffenecked people for their rebellion againſt him, was more exactly fulfilled in this laſt generation, then it had beene in any former. The ſeverall generations or ſucceſſions created no difference in the true object of the literall ſenſe : that may and did as equally reſpect many generations as one man, infinite tranſgreſ-

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sions as truly as some few. This Scripture may be as truly fulfilled in all as in one, though not in all according to the same measure. So S. *Stephen* tells the Jewes *Acts* 7. 5. 52. *Yee stiffenecked and uncircumcised in heart and eares, yee doe alwayes resist the holy Ghost: as your Fathers did, so doe yee. Which of the Prophets have not your Fathers persecuted? And they have slaine them which shewed before of the comming of the just one, of whom yee have beene now the betrayers and murderers.* And our Saviour himself chargeth the present generation of the Jews with the blood of *Zacharias* sonne of *Barachias*, whom their forefathers had slaine many hundreds of yeares before *Matt.* 23. 35. adding withall, that his blood should be required of that generation present. Which is a proofe sufficient that this *Zacharias* was not the Father (as some have supposed) of *Iohn the Baptist*. For if he had beene slaine betweene the Temple and the Altar, hee must have beene slaine by that present generation to whom our Saviour directs this speech, and so there had beene no matter of observation capable of that Emphaticall *Epiphonema Luke* 11. 51. *Verily I say unto you it shall be required of this generation.* Now his blood was to bee required of this last generation, because they had fulfilled the measure of their forefathers sinnes, who had prodigiously slaine their high Priest *Zacharias*. But how the Prophecy of this their high Priest, or rather his dying curse, was fulfilled more exactly of this last generation than of that generation which put him to death, would require a particular treatise,

tiſe, not in this place to be inſerted. His dying ſpeech (though uttered by way of imprecation) was propheticall. And the event of his imprecation, though exhibited ſhortly after his death was typically propheticall of that which happened to this laſt generation within forty yeares after the death of our Saviour, whom *Zacharias* did in his death (though not in his dying ſpeeches) exactly foreſhadow. Cap. 14

7. As one and the ſame Scripture may be oftner then once fulfilled or exactly verified in different meaſure only by way of growth or increment of the ſame literall ſenſe; ſo likewiſe may it be of one and the ſame man in reſpect of ſeverall times. For out of queſtion it is, that the Scripture *Gen. 15. 6. Abraham beleeved God, and it was imputed unto him for righteouſneſſe*, was literally verified of *Abraham* at that very point of time, when God firſt called him from his owne kindred and his Fathers houſe into the promiſed Land. And yet S. *Iames* ſaith *cap. 2. 23.* that this very Scripture was fulfilled when *Abraham* offered up *Iſaac* his ſonne upon the Altar: and from this laſt performance of *Abraham* he had, if not the firſt, yet the trueſt, title to bee called the friend of God. Not altogether after the ſame manner, but after a manner not much different was that Scripture *Iſaiah* 53. 4. twice fulfilled of our Saviour before his reſurrection: *Surely he hath borne our griefes, and caryed our ſorrowes, &c.* This was moſt exactly fulfilled in his ſufferings (whatſoever theſe were) upon the Croſſe, unto which S. *Peter* referres

Sect. 2. ferres it, 1 Pet. 2. 24. *He his owne ſelfe bare our ſinnes in his owne body on the tree, that we being dead to ſinne, ſhould live to righteouſneſſe, by whoſe ſtripes you were healed.* Yet was the ſame teſtimony truly fulfilled before, as S. *Matthew* more fully inſtructs us cap. 8. ver, 16, 17. *When the even was come, they brought unto him many that were poſſeſſed with Devills; and he caſt out the ſpirits with his word, and healed all that were ſick. That it might be fulfilled which was ſpoken by Iſaiah the Prophet ſaying, Himſelfe tooke our infirmities and bare our ſickneſſes.* The teſtimonie alleaged by theſe two Apoſtles unto ſeverall purpoſes is one and the ſame, and yet concludent of what they both purpoſed or intended. Nor is it neceſſary to ſearch out two ſeverall ſenſes of one and the ſame teſtimony alleaged and twice fulfilled. For of one and the ſame literall ſenſe or ſignification there may bee two objects or more. The literall ſenſe of the words, as forecited by S. *Peter*, hath for its object our Saviours ſufferings, or his bearing our infirmities and the diſeaſes of our ſoules upon the Croſſe. The object whereto S. *Matthew* referres, was the infirmities or ſickneſſes of mens bodies; for theſe he bare though not (as we ſay) in kinde, yet by exact ſympathy or fellowfeeling, before he bare our ſpirituall infirmities upon the Croſſe; and whether hee bare theſe after ſuch an exact ſympathy, as he did the bodily infirmities of thoſe whom he cured, may be diſcuſſed in the Article of his paſſion.

8. But as for teſtimonies either typically prophetical

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pheticall or prophetically typicall, beſides that they may be oftner fulfilled then once, according to the ſame ſenſe in generall, (as either according to the literall or myſticall ſenſe or both) they admit a greater variety of particular ſenſes no way oppoſite unto the generall, but ſubordinate and coordinate one to another. Sometimes the ſame words fit the type in ſuch a proportion, as the names of ſhires or Provinces doe thoſe parts of the Maps wherein they are repreſented; but fit the Antitype in ſuch a meaſure as the ſame name in the Mappe doth the province which it repreſents: ſometimes in one and the ſame Prophecy or continued hiſtoricall narration, one clauſe or paſſage doth fit the type only, another the antitype only, according to the proper literall ſenſe; and ſome others ſo fit both. As in Pſalme 72. 1. *Give the King thy Iudgements, O God, and thy righteouſneſſe unto the Kings ſonne*: by the King it is evident *David* meant himſelfe, and by the Kings ſonne, both *Salomon*, and him of whom *Salomon* was the ſhadow or type; the one according to the literall ſenſe only, the other both according to literall and myſticall. Theſe words againe in the 2. verſe, *He ſhall judge the people with righteouſneſſe, and the poore with equity*, referre both to *Salomon*, and to Chriſt; to the one as to the modell, to the other as to the edifice. So doth that other paſſage ver. 8. *He ſhall have dominion alſo from ſea to ſea, and from the River unto the ends of the earth.* This prophecy was fulfilled or exactly verified according to the letter in *Salomon*: For hee did com-

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command from the *Phœnician* ſea unto the ſea of *Edom*, and from the river *Euphrates* unto the lands end, according to that ancient *terrar* which the Lord himſelfe had given of *Iudahs* dominion. Yet this dominion whileſt it was moſt entirely poſſeſt by *Salomon*, was but a Map of Chriſts Kingdome; he was to rule from Sea to Sea, over all the Seas in the world, and from river to river from every point of ſea and land unto the ſame point againe; For all was to be given him as well in earth as in heaven. *Salomons* earthly Kingdom doth fit Chriſts Kingdome here on earth, as a Mappe of paper doth a Countrey or Province; and Chriſts Kingdome here on earth is but the ſcale of his Kingdome and dominion in heaven.

9. Sometimes the ſame paſſage of Scripture may according to the intent and meaning of the holy Spirit be fulfilled or verified of the type or pledge in an ordinary literall or proverbiall ſenſe, (which is ſomewhat more then the ordinary literall) and yet be fulfilled of Chriſt in the moſt exactly punctuall literall ſenſe that can be imagined. *They that dwell in the wilderneſſe* (ſaith *David* Pſal. 72.9.) *ſhall bow before him, and his enemies ſhall lick the duſt.* This was truly meant and verified of *Salomon* in the literall and proverbiall ſenſe, but moſt exactly fulfilled in Chriſt, unto whom *all knees ſhall bow of things in heaven, of things in earth, and of things under the earth*: and all his enemies, death it ſelfe, and him that had the power of death, ſhall inherite the Serpents firſt curſe, that is, to be fed with duſt, *Gen.* 3. 14. No doubt but

but *Salomon* had his ſhare in that prediction v. 12. *He ſhall deliver the needy when he cryeth, the poore alſo and him that hath no helper*; Him that is not able to cry or ſpeake for himſelfe. But *Salomon* could never give ſight unto the blinde, or limbes unto the Lame, or ſpeech or hearing to ſuch as were borne deafe or dumbe. Theſe were prerogatives peculiar unto that ſonne of *David* whom *Salomon* did foreſhadow. But even the deafe and dumbe had ſome friends to ſolicite Chriſts aide for them; the lame, the blinde, and the ſick, could cry themſelves unto him or make ſignes of their deſire of his helpe; yet others he helped which did not either by themſelves or by their friends deſire his helpe, as that impotent man which had layd ſo long at the poole of Bethesda. *Salomon* might deliver the poore from civill oppreſſion or bodily violence, and might raiſe them in their temporall fortunes; but it was the promiſed ſonne of *David* alone, that could deliver them from the oppreſſions of the Devill, or from the impriſonment of their owne bodily ſenſes. Thus he delivered *Lazarus* from the very bonds of death, and from the priſon of the grave, when hee himſelfe could not, and his ſiſters would not or did not cry unto him for this deliverance, but rather diſſwaded him from attempting it. Now the very name *Lazarus* is by interpretation as much as *David* in that verſe expreſſeth, *Him that hath no helper*. According to this difference or allowance moſt paſſages in that 72 Pſalme beſides the 5 ver. & the concluſion from the 17, are literally meant Cap. 14

Sect. 2. both of *Salomon* and of Chriſt. But theſe prayers of *David* were propheticall both in reſpect of the type and the antitype, ſo are not many other like paſſages in the Pſalmes, which containe patheticall expreſſions of the parties deſires, griefes, or ſorows, which did pen them; and yet are no leſſe exquiſitely fulfilled in Chriſt, than the former which were literally meant both of Chriſt and of the Pſalmiſt, though propheticall only in reſpect of Chriſt. Every religious man, which had a religious woman to his mother, might frame his prayers in the ſame literall forme that the Pſalmiſt uſeth *Pſal.* 116. 16. *O Lord, ſurely I am thy ſervant, I am thy ſervant, and the ſonne of thy handmaid.* Yet in as much as this Pſalmiſt (who ever he were) was a type of Chriſt, that which he ſpake and meant of himſelfe in an ordinary and common ſenſe was fulfilled of Chriſt in the moſt exquiſite ſenſe whereof theſe words, or letters are capable. For he was the ſonne of an handmaid, of Gods handmaid κατ' ἐξοχὴν, in ſuch a peculiar manner as no ſonne of man before him was nor after ſhall be. And hee was the ſervant of God in ſuch a ſenſe and after ſuch a manner, as no man could be, no man would deſire to bee, ſave only that man who was the eternall and only ſon of God. But of this Title of the ſonne of God, his being the ſervant of God, in his proper place.

10. The Pſalmiſt againe did queſtionleſſe both act and pen his owne part, when he thus exclaimed; *Yea mine owne familiar friend in whom I truſted, which did eate of my bread, hath liſt up his heele*

heele against me. Psal. 41. 9. This was but an expression of some intolerable ingratitude and wrong, either past or then in working, the speech was neither altogether figurative nor hyperbolicall, but a typicall prophecy of *Iudas* his Traitorous dealing with his Lord and Master; and in *Iudas* alone it was properly fulfilled according to the most exquisite and most punctuall literall sense that could have beene devised. For *Iudas* being in an office of trust, did then lay waite for his masters life, and did then fully resolve upon his intended treason, when he was in the messe, and dipt his finger in the same dish with him. The Father of lyes, of treason, and ingratitude did enter into his heart at the same instant, wherin he devoured the bread his master had reached unto him. By the speedy and more disastrous issue of this prodigious Treason, preventing the Traitor for triumphing in his masters death, as his bloody confederates did: this people might have knowne that Christ was the man whom God did favour, whom the Psalmist did foreshadow in his complaint; and of whose resurrection he prophecied in his prayer Ver. 10, 11, 12. *But thou O Lord be mercifull unto me, and raise mee up that I may requite them: by this I know that thou favourest me, because my Enemy doth not triumph over me. And as for me thou upholdest me in mine integrity, and settest me before thy face for ever.* All that the Psalmist here pens, was more exquisitly acted by our Saviour, if we subduct the imprecations upon his enemies, which the Psalmist min-

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11. The Author of the 69 Pſalme (were hee *David* the ſonne of *Ieſſe*, or ſome other ſo enſtiled for the ſame reaſon, for which *Iohn Baptiſt* is by our Saviour himſelfe called *Elias*) did not utter that complaint without ſome urgent cauſe or preſſing occaſions, Ver. 20, 21. *Reproach hath broken my heart, and I am full of heavineſſe, and I looked for ſome to take pity, but there was none, and I looked for comforters, but I found none. They gave me alſo gall for my meate, and in my thirſt they gave me vinegar to drinke.* Theſe paſſionate expreſſions could hardly proceed from ſuch ſympathy, as a pure propheticall viſion of what the malignant Jewes would do for many generations after unto Chriſt, was likely to raiſe. They ſeeme live characters of experienced griefe and ſorow, and it may be the Pſalmiſt was then a priſoner fed with the bread of affliction, and compelled to drink water as bitter as his bread was naſty. But whatſoever the Pſalmiſt here ſpeakes of himſelfe, and of his miſerable perplexities, though in an high and tragicall ſtraine, or in a ſenſe ſomewhat hyperbolicall; was we know fulfilled in Chriſt according to the literall and punctuall ſenſe. Briefely, all the Pſalmiſts and other Prophets, in all their cauſeleſſe and undeſerved ſufferings at the hands of worthleſſe and malitious men, were true types, and yet no more than types or ſhadows, of Chriſt in his agony and bloody paſſion. But in their importunate and bitter imprecations uttered in their guiltleſſe ſufferings, they were not ſo much

types

types as foyles of his unſpeakable patience, meeknesse and long ſuffering: for he never prayed againſt his enemies (as the Prophets did) but alwayes for them. Their demeanour in their calamities, diſgrace, or torments was ſuch as did ſhew themſelves to be but men: His, alwayes ſuch as did declare Him to be, what he often ſaid of himſelfe, truly God. And yet the bitter imprecations which the Pſalmiſt and other Prophets uſed in their indigne ſufferings, or againſt the malitious enemies of his Church and people did (by divine inſpiration) prove moſt exact typicall prophecies of all the Calamities which befell the Jewiſh nation after they had declared themſelves to be the enemies of the God of their Fathers, and put the Lord of life, their promiſed Meſſias, to death. As in particular and for inſtance, that imprecation of this Pſalmiſt ver. 23. unto the 28. with that other Prophecy *Iſa.* 29. 8. *Paul* did ſee in part fulfilled in the Jewes of his time *Rom.* 11. 8, 9, 10. *According as it is written, God hath given them the ſpirit of ſlumber: eyes that they ſhould not ſee, and eares that they ſhould not heare unto this day.* And *David* ſaith, *Let their table be made a ſnare and a trap, and a ſtumbling block, and a recompence unto them. Let their eyes be darkned that they may not ſee, and bow downe their back alway.* This imprecation made by the Pſalmiſt (but never reſumed by our Saviour) did fall upon them by the law of retaliation. Therefore their Table became a ſnare unto them, becauſe they gave the ſonne of God gall for meate, and vineger in his thirſt to drink. Cap. 14

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drink. But in what ſenſe his death, or the indignities which they put upō him, was the cauſe of Jeruſalems deſtruction & extirpation of the Jewiſh Nation, is more fully ſet downe in other meditations ſomewhat of which may (if need ſo require) be inſerted in proofe of the undoubted truth of the Articles of his reſurrection and aſcenſion, againſt the Jewes.

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Whether all Teſtimonies alleaged by the Evangeliſts out of the old Teſtament, in which it is ſaid or implyed, [this was done that the Scripture might be fulfilled] *be concludent proofes of the Evangelicall truths for which they are alleadged.*

IT would require a great deale of diligence in later Divines to redeeme the negligence of former, either in not obſerving, or in not tranſmitting their obſervations to poſterity; at what time, on what occaſions, and by whom the ſeverall Pſalmes were written. For that all of them were written at the ſame time, or by the ſame hand, is no way probable in it ſelfe, nor ſo accounted amongſt the beſt Divines of this age. *Theodoret* amongſt the Ancients, *Melancthon* and *Moller* amongſt moderne writers, have better attempted this profitable worke, than they have beene ſeconded. The hiſtoricall occaſions, and other circumſtances of the

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the times wherein these Psalmes were written, were they knowne according to the literall sense, would lead us by a faire and safe way, as it were by the rule of three, unto the just product or capacitie of the true allegoricall and mysticall sense, in which they were fulfilled. But as our case now stands, the luxuriant and perplexed branches of such forced Allegories, as men fancie to themselves, or frame by guesse, without any perfect scale or proportion from the true historicall sense, have occasioned many judicious Divines, to doubt or question whether those things which by the Evangelists are said to bee done that the *Scriptures might bee fulfilled* doe alwayes imply some concludent proofe or demonstration of the Spirit. *Calvin*, for being sometimes too bold, sometimes too sparing in the expósition of such places, as the Evangelists say are fulfilled in Christ is deeply taxed by the Lutherans generally, and by many of the Romish Church. But Christian charity will perswade men of sober passions, that it was rather feare lest he should give offence unto the Jewes, then any desire or inclination to comply with them, which made him sometimes give the same interpretations of Scriptures which they doe, without expression of, or search after farther mysteries than the letter it selfe doth minister. How ever it be, if *Calvin* be lyable to a judgement, *Iansenius*, *Sasbout*, and *Maldonat*, three of the most judicious Commentators of the Romish Church for these many yeares, are lyable to a Councell, for their unadvised presumption in this

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this kinde. One of them denyeth that often forecited place; *I will be to him a Father, and he shall be to me a sonne*, to bee literally meant of *Salomon*: wherein he gives just offence unto the Jewes, and by superstitious feare of committing that errour, whereof *Calvin* is often accused, doth fall into the contrary. The two others question whether that of the Prophet *Hosea, Out of Egypt have I called my sonne*, were properly fulfilled in our Saviour, or only said to be fulfilled *per accommodationem*, by way of allusion, that is, in such a manner as we might say that of the Poet,

Omnis in Ascanio chari stat cura Parentis,

were fulfilled in any father or mother, whom we saw to dote upon, or much to delight in their lovely sonne. And this was the explicite meaning of *Maldonats* third rule before cited, *in what sense the Scripture is said to be fulfilled.*

2. That this was his meaning in that place, may be gathered from his comment on that other saying of S. *Matthew*, Chap. 13. ver. 34, 35. *All these things spake Iesus unto the multitude in parables, and without a parable spake he not unto them; that it might be fulfilled, which was spoken by the Prophet saying, I will open my mouth in parables, I will utter things which have beene kept secret since the foundation of the world.* His observations upon this place „ are, in his owne words (englished) thus. The „ particle, *That*, doth not denote the cause why „ our Saviour spake in parables; for he did not „ thus speake, to the end that *Davids* sayings „ might bee fulfilled, but because his Auditors

„ were

„ were unworthy of ſuch perſpicuous declarati- Cap. 15
„ ons, as he uſed to his Diſciples in private. This he takes as granted from our Saviours ſpeech ver. 13, 14. *Therefore ſpake I to them in parables, becauſe they ſeeing ſee not, and hearing they heare not, neither doe they underſtand. And in them is fulfilled the Prophecy of Iſaiah which ſaith, By hearing, &c.* The abſtract of his obſervations upon ver, 34, 35. is this; that it was no part of our Evangeliſts meaning, to teach us, that *Davids* prophecy was properly fulfilled by our Saviours parables: ſeeing *Davids* diſcourſe (as he conceives) was indeed no prophecy, but an hiſtoricall narration of matters paſt, beſides that the word which the Pſalmiſt there uſeth, doth not ſignifie ſuch parables as our Saviour in this 13. chapter meant, but rather ſuch pithy ſentences, as the Greekes call Apophthegmes. *Maldonats* concluſion therefore is, that the Evangeliſt (according to his uſuall manner) did only accommodate that which *David* had ſpoken, to our Saviours ſpeeches in this place, to which they have ſome affinity or ſimilitude, though no concludent congruity: and for our better ſatisfaction, hee referres us to his Comments upon *Matth.* 2. 15. that is indeed, *to his third rule*, in what ſenſe the *Scriptures* are ſaid to be *fulfilled*. But in this, and other like paſſages to the ſame purpoſe, this Author onely gives us to underſtand, how eaſie a matter it is for good Divines, ſometimes to ſpend a great deale of learning and wit to no good purpoſe; eſpecially when they ſtrive to be hypercriticall, or to be cenſori-

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ous of others pious endeavours, though perhaps not ſo accurate.

3. To reviſe theſe his animadverſions *ordine retrogrado*, that is, beginning with the laſt, and ending with the firſt:

No man did ſay that the narrations in that Pſalme were propheticall in reſpect of the matters literally and immediately ſignified by the „ words themſelves; Yet in as much as theſe mat- „ ters though paſt, as Gods wonders in Egypt „ and in the wilderneſſe, the conducting of his „ people to the land of Canaan, and their rebel- „ lious behaviour in it, were true types or ſha- „ dowes of the like events in future times; there is not any thing in that Pſalme related, which in the myſticall ſenſe doth not fore-repreſent ſome parallel event, when the God of their Fathers ſhould come in perſon to expoſtulate with his people, in ſuch a manner as *David* did with the people of his time, which he did not in his owne name or authority, but in the name and authority of his Lord and God. For ſo he beginnes that Pſalme, *Give eare, O my people, to my Law, incline your eares to the words of my mouth. I will open my mouth in a parable, I will utter darke ſayings of old.* This preamble cannot literally bee applyed to *David* or any Prophet, ſave only as he was a type or ſhadow of him that was to come. The Pſalmiſts words immediately following though Apophthegmaticall and pithy, were plaine in reſpect of the literall ſenſe, (if you conſider them only as matters of fact forepaſt;) were knowne and

and had been taught, at the least by some of their Fathers, though perhaps forgotten by posterity. However, in respect of their mysticall importāce or as they containe a proportionable parallel of the Kingdome of Heaven with the Kingdome of Israel according to the flesh; they are sentences both hard and darke, and such as did require a better paraphrast upon *David* or the Author of this Psalme, then he was of *Moses* or of the sacred Historians before his time. For by the parables meant in ver. 2. of this Psalme, if we may beleeve S. *Matthewes* paraphrase upon these words, were meant, *things which had beene kept secret from the foundation of the world Matt.* 13. 35. This was the mysticall sense of the Psalmists words, and according to S. *Matthewes* literall expression of them, they necessarily import the mysteries of the Kingdome of Heaven; and so all the parables which our Saviour used in that Chapter (as he there useth many) respect the Kingdome of Heaven, and were hard and darke to such as were not of Christs disciples, or such as the Psalmist there describes, *A stubborne and faithlesse generation.* It is true therefore which *Maldonat* in his second animadversion saith, that the cause why our Saviour spake to his common Auditors in parables was, because they were unworthy of cleerer revelatiōs, uncapable for the time of greater talents, having used their former ordinary talents so ill. Thus our Saviour resolves his Disciples ver. 11, 12. *Vnto you it is given to know the mysteries of the Kingdome of Heaven, but to them it is* Cap. 15

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is not given. For whosoever hath, to him shall be given: and he shall have abundance: but whosoever hath not, from him shall be taken away even that hee hath. And to the same effect the Psalmist had prophecied or forewarned this generation, even all generations following. It was then an allegation unconcludent and impertinent, and no way beseeming *Maldonat*, to say our Saviour did not speake in parables, to the end that *Davids* sayings might be fulfilled, but because this present generation did deserve no other language. For these two are no way opposite, but subordinate. And if it be ill for men to separate those things which God hath conjoyned, it is much worse to set things at oddes or in opposition which the Spirit of God hath made coordinate, or set in concord.

Now both these assertions, as well that which *Maldonat* refuses, as that which he approves, have a divine truth in them. First it is most true that our Saviour did speake unto the multitude and to the Pharisees, on whom they relyed, in parables, because they were for the time unworthy of such declarations as he made to his disciples for the increase of their talent which they had used not so much amisse as the others had done. And no lesse true it is, that the Psalmist did foreprophecy that the posterity of Israel from his owne time untill the comming of the Messias should be more unworthy hearers of divine mysteries then their forefathers had beene; unlesse they seriously repented both their owne sinnes,

and

and the ſinnes of their forefathers. So that our Saviour did ſpeak unto them in parables for theſe two reaſons. Firſt, becauſe they were unworthy hearers. Secondly, to the end his diſciples might know and beleeve, that this manner of ſpeaking was foreprophecied by the Author of the 78. Pſalme. Cap. 15

4. *Maldonats* firſt animadverſion was, that this Latine particle *ut*, or the greeke ἵνα doth not alwayes ſignifie the cauſe of what is ſaid or ſpoken, but ſometimes the event only. How true ſoever this be, it no way prejudiceth the truth now delivered by us. For it will not follow that this particle *ut* either in this place of S. *Matthew*, or in any other place where it imports the fulfilling of Scriptures, doth not ſignifie *the cauſe*, becauſe it ſometimes or oftentimes ſignifieth the event only. But ſeeing the right uſe of this particle, or the knowledge of its ſeverall references, is much conducent to the juſt valuation of many teſtimonies which have beene, and muſt be hereafter alleaged out of Scriptures; it will be very uſefull in this place to unfold its ſeverall ſignifications or importances once for all.

Sometimes this particle, as well in the Greek, as in the Latine, and in our Engliſh, is tranſitive only; and imports neither any true cauſe nor the event; as in that of our Saviour *Iohn* 17. 3. *This is life eternall, that they may know thee, the only true God.* The reſolution of which words, without any wrong either to their full importance in logicall conſtruction, or to their grammaticall elegan-

Sect. 2. cy, is but this, *Cognoscere te esse verum Deum est vita æterna, To know thee to be the only true God is eternall life.* From this use or importance of this particle *ut*, that other, which *Maldonat* makes, is not different, or no otherwayes different then the end of a transition or passage is from the passage or transition it selfe; as when our Saviour saith *Mat.* 23. 34. *I send unto you Prophets and wisemen &c, that upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel, &c.* God forbid any good Christian should referre this particle *That* unto the first words, Behold I send unto you Prophets, &c, and by this meanes conceive the end and cause why God did send wisemen and Prophets unto them should be this, that all the righteous blood shed by their Fathers, should be required of this generation; it refers only to those words, *Some of them shall yee kill and crucifie, &c.* The true importance is, as if he had said, yee shall, or you will, goe on in your Fathers sinnes so farre and so long, untill at length the blood of all the righteous whom your Fathers have slaine, shall come upon you: Or, as S. *Luke* hath it, *shall be required of you.* So that the importance of this particle *ut* in this place denotes the event of their practises or resolutions, not the finall cause of the Prophets comming unto them. And it is the same with that which S. *Paul* expresses in the infinitive moode *Rom.* 1. 20. *For the invisible things of him from the creation of the world are clearely seene, being understood by the things that are made, even his eternall*

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power and Godhead, ſo that they are without excuſe, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους. The end why God did manifeſt himſelfe unto men in the booke of his Creatures was, that they might know him to be God, and glorifie him as God. And it was the ample meaſure of manifeſtations made to this end, which left even the Heathens themſelves without Apologie or juſt excuſe; and according to this importance of the particle *ut*, (as it noteth onely the event or ſome tranſition to the event) many good writers would value that of S. *Iohn* chap. 12. 37,38. *Though he had done ſo many miracles before them, yet they beleeved not on him. That the ſaying of* Eſaias *the Prophet might bee fulfilled which he ſpake*, ut impleretur ille ſermo; *Lord who hath beleeved our report, and to whom hath the arme of the Lord beene revealed.* And I could wiſh, that *Maldonats* animadverſions upon the forecited 35. verſe of *Mathew* the 13. had beene as Orthodoxall or diſcreet, as they are upon this place of *Iohn*. For of ſuch Commentators as I have read, none ſpeakes more pertinently or more diſcreetly to the difficultie wherewith that place is charged, unleſſe it be his brother *Tolet*, who hammers out *Athanaſius* his expoſition as learnedly (and more fully) as *Maldonat* doth upon the expoſitions of other Greeke Fathers. However, I cannot aſſent to them, or to any others, in this one point, in that they would make the particle *ut*, here, (as elſewhere it doth) to poynt onely at the event, not any cauſe. That it cannot in this place denote the finall cauſe, *Athanaſius* carryes

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it clearely againſt ſome heretiques of his time or before him, who did ſo interpret it; who yet ſpake conſequently enough to their wicked opinions in that they acquit theſe unbeleeving Jewes from blame and lay their charge upon *Eſayas*, whoſe prediction, they thought, did either cauſe or inferre the neceſſity of theſe Jewes infidelitie, after ſo many glorious miracles as had beene done by our Saviour in their ſight.

5. But that this particle, *ut*, doth in this place denote and import more then the event, that it refers unto ſome true Cauſe, is moſt evident, in that the uſe of it ver. 38. is, in S. *Iohns* meaning, æquivalent to that other particle uſed by him ver. 39, διὰ τοῦτο; *Therefore they could not beleeve becauſe Iſaiah ſaid againe* &c. Now that this particle, διὰ, *therefore, ideo, quia, and ſuch like*, do alwaies referre immediately unto ſome true cauſe, wee cannot deny without ſome wrong to *Priſcian* or without ſome *non obſtante*, or ſuch licentious diſpenſation (as it is ſaid a Pope once gave) *ut fiatur contra omnes grammaticos*. It is certaine againe, that neither particle doth immediately referre to any reall cauſe of the thing it ſelfe avouched by S. *Iohn* or that *Eſaias* his ſaying, or the fulfilling of it, ſhould be any cauſe at all of the Jewes infidelity, neither the principall cauſe (as the Heretiques whom *Athanaſius* refutes, did conceive) nor any acceſſory or leſſe principall cauſe, as ſome moderne writers imagine, whō *Maldonat* (without naming them) well confutes. But wee ſhould conſider how that which is the true effect

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of ſome reall cauſe, is oft-times the true cauſe of our true knowledge or apprehenſion of the cauſe it ſelfe, or of its connexion with the effect: and ſuch a cauſality theſe and the like cauſall particles or *conjunctions, ideo, quia, propter, &c* do uſually import. As if one which had never ſeene the King or Court before, ſhould ſay, Sure this is the King, becauſe the reſt ſtand bare before him: this ſpeech imports a true cauſe not of the thing it ſelfe avouched, or why this is the King, but of the parties knowledge or notice of him as King. And ſo we know that *Mary Magdalen* had many ſinnes forgiven her becauſe ſhe loved much: but her love was the effect not the cauſe of this plentifull forgiveneſſe, as the more intelligent ſort of Pontifician writers now grant, and the circumſtance of the text will clearely evince it, againſt all that ſhall avouch it to be any more thē a cauſe of our knowledge. However ſeeing every cauſe is a cauſe of ſome effect, or referres to ſome things produced or occaſioned by it, The queſtion ſtill remaines of what effect the fulfilling of *Iſaiahs* prophecy, or the cōtemplation of the event which he foretold, ſhould be the true cauſe, if it were no cauſe at all of theſe Jewes infidelity?

6 The ſerious contemplation of this Prophets ſaying after the holy Ghoſt had called thē, and the matter which they ſo have fitted unto our Evangeliſts minde, was a true cauſe why he did ceaſe to wonder at the ſtupiditie of this people. For if *Iſaiah* had not long before decyphered their froward & ſtubborne diſpoſition, poſterity

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would have ſuſpected either that S. *Iohns* taxation of their ſtupidity had beene more hyperbolicall than true, or elſe that our Saviours miracles had not beene ſo all ſufficient in themſelves, as the Evangeliſt makes thē, for winning credēce to his doctrine, or reſpect unto his perſon. But ſeeing nothing breakes forth in this laſt generatiō, whoſe ſeeds & roots had not beene diſcovered by *Iſaias* in their forefathers, this takes away all occaſion in poſterity to ſuſpect either the truth of S. *Iohns* narration, or ſufficiency of our Saviours miracles. Not theſe cauſall particles onely, as, *ut*, or, *propter*, but adverſative alſo, as *veruntamen*, *ſed*, doe ſometimes referre not to any written clauſe or ſentence precedent, or any matter conteined in them, but unto the ſecret or tacite thoughts of the writer or ſpeaker, or to ſome ſtrong affection ſeeking to vent it ſelfe in ſuch abrupt or unuſuall language. To begin a ſpeech with *nam* or *veruntamen* would be a ridiculous ſolœciſme, unleſſe it were by way of decorum in ſome appointed to act or utter a ridiculous part. And yet an exquiſite Poet did thus begin his doleful Elegie;

Hieronymus Vida in carmine, cui titulus Gelelmi Vidæ et Leonæ Oſcaſalæ parentum manib.

Hîc tamen umbroſum nactus nemus, hîc loca ſola
Ne mea quis nimiùm carpſit lamenta ſeverus.

The particle, *Tamen*, without ſolœciſme or breach of Grammar rule, hath an elegant reference to his former thoughts or affections which "had beene theſe or the like; It is an unſeemely "part for a man of my place and breeding to "blubber and weepe for the death of his Parents: "*notwithſtāding* ſeeing the place affords opportunity,

"nity, nature ſhall take *her forth* for a while. And after this manner the Pſalmiſt begins the 73. pſalme, *Verumtamen Bonus eſt Deus Iſrael, Notwithſtanding God is good to Iſrael*, This particle *referres* to his precedent thoughts or ſecret diſputations with his owne heart, which had beene theſe or "the like; Surely God hath forgotten his pro- "miſe unto Iſrael, or elſe he never meant them ſo "much good as he ſeemed to promiſe, in that he "ſuffers them to be trod under feet by their wick- "ed and blaſphemous enemies; and in the *criſis* or conqueſt of theſe and the like cogitations (which he afterwards confeſſeth of himſelfe) he burſts out into the former expreſſion, *Notwithſtanding God is good to Iſrael.* And after this manner, theſe two cauſall ſpeeches [*ut impleretur ille ſermo Iſaiæ*, Joh.12. *Propterea non potuerunt credere &c.*] referre to theſe or the like precedent cogi- "tations of S. *Iohn*; Is it poſſible that men of *Abra- "hams* linage, that any creatures indued with rea- "ſon, ſhould not beleeve, after ſo many miracles "done in their ſight? Yes, I know it to be more then poſſible, becauſe the Prophet *Iſaiah* hath foretold as much. Yea, but S. *Iohn* goes further, and ſayes, *they could not beleeve becauſe* Iſaiah *had foretold their unbeleife.* Yet if wee ſcan his words aright, S. *Iohn* doth not reſolve the impoſſibility or difficulty of their unbeliefe into *Eſaias* his prediction formally taken, but into the hardneſſe of heart which *Eſaias* had foretold. For ſo his words are; *Therefore they could not beleeve; becauſe that* Eſaias *ſaid againe, He hath blinded their* Cap.15

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eyes, and hardened their hearts, that they ſhould not ſee with their eyes, nor underſtand with their hearts, and be converted, and I ſhould heale them. Theſe things ſpake Eſaias, *when he ſaw his glory.* The moſt that can be made of theſe words, the ſtrongeſt collections that can be inferred from them, for inferring any divine cauſality of their unbeleife, will amount to no more then this; It is not poſſible that the greateſt part of men in our times ſhould underſtand many divine truths about which they diſpute, or be wiſe unto ſalvation; becauſe it is ſaid by a good Author, [Wiſdome cannot enter into a froward heart.] This *ſpeech* is Canonically true of all ſuch men *ſenſu compoſito*, that is, whileſt they continue perverſe and froward, but not true *in ſenſu diviſo*, for though it were abſolutely true, that it is impoſſible for wiſedome to enter into a froward heart, yet it is poſſible for a froward heart to put off frowardneſſe, and for ſuch as are now a ſtifnecked and ſtubborne people in good time to brooke the yoake of Chriſtian obedience.

7 But doth this period of S. *Iohn* [*after ſo many miracles done before them, they did not beleeve, that the ſaying of* Eſaias *might be fulfilled*] import no more than if a man ſhould ſay, the factious ſpirits of our times cannot beleeve aright, becauſe it is written that *wiſdome cannot enter into a froward heart?* In *Maldonats* expoſition on this place of S. *Iohn*, and of that other *Mat.* 13. 34. &c, this is "the utmoſt value of both allegations [that the "Prophets words do ſo well fit the evēts related "by theſe two Evangeliſts, as that they could not "fit

"fit them better although 'twere granted that it "were meant of them alone, or had beene ſpoken "to no other end, than to notifie theſe two e-"vents.] Yet if we may have the libertie to expreſſe the Prophets meaning, or to ſpeake conſequently unto the truth it ſelfe (acknowledged by all good Chriſtians) or to ſome ſpeciall truths formerly delivered, the prophecy of *Iſaiah*, alleaged by S. *Iohn*, was in a more peculiar manner fulfilled in the ſtrange infidelity of the Jewes which ſaw our Saviours miracles, then any Proverbs of *Salomon* or other generall Maximes can be fulfilled or verified of any miſbeleevers in theſe our times, either of ſuch as deny Chriſt in expreſſe words, or confeſſing him in words deny him in deeds. For the words of *Salomon* or other moral ſayings of Canonicall writers, how well ſoever they may fit the errors or infidelity of our times, had no punctuall aſpect to them, but were uttered as abſolute truths without reſpect of age, time, or perſons, and fit all men and every ſort of men, of what condition, age, or nation ſoever they be. Whereas the former forecited prophecy of *Iſaiah* was punctually or literally meant of the Jewiſh Nation, which lived after his time unto the deſtruction of the City and Temple, and to the returne of the Babiloniſh captivitie. For ſo it followes in the 6. chap. ver. 10. *Make the heart of this people fat, and make their eares heavie, and ſhut their eyes, leſt they ſee with their eyes, and heare with their eares, and underſtand with their hearts, and convert and be healed. Then ſaid I, Lord, how long? And he*

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he ſaid, untill the cities be waſted without inhabitants, and the houſes without man, and the land be utterly deſolate: and the Lord have removed men farre away, and there be a great forſaking in the middeſt of the Land. But yet in it ſhall be a tenth, and it ſhall return and ſhall bee eaten, as a Teyle tree and as an Oake, whoſe ſubſtance is in them when they caſt their leaves: ſo the holy ſeed ſhall be the ſubſtance thereof. This very prophecy was more exactly fulfilled in the excecation and obduration of the Jewes which did not beleeve our Saviours miracles, and in that deſolation of Judea which enſued upon his death. But whether the laſt part of this prophecy, concerning their returne againe to God, ſhall bee as exactly fulfilled in theſe out-caſts of Iſrael, future times would better reſolve us or ſuch as ſhall live after us, then any living interpreter of Scriptures can. With this queſtion S. *Iohn* meddles not, but beſides that the former part of that prophecy doth according to the literall ſenſe as truly point at this later generation of the Jewes, as at the former: The reall event it ſelfe or matter of fact foretold was more conſpicuouſly remarkable in this later generation, then it had beene in the former: For it was a prediction prophetically typicall. The firſt deſolation was ſuch a reall type of the later, as *Iſraels* caſting off God from being their ruler in the time of *Samuel*, was of that ſolemne abrenunciation of Chriſt which theſe later Jewes made before *Pilate*, when they cryed; *Wee have no King but Cæſar.* Or the like deſolation was ſuch a *Criſis* of that deadly diſeaſe, whereof the

the excecation and obduration mentioned by S. *Iohn* was the ſymptome, as that calamity which befell *Iudah* the next yeare after *Zacharias* death was, of the calamity which befell the whole Nation within forty yeares after our Saviours death. Cap. 15

8. So then the particle *Vt*, neither in this place of S. *Iohn*, nor in any other, doth ever import any true cauſality of excecation or obduration, on Gods part or his Prophets; but in this place of S. *Iohn*, and in every other, where it is ſaid, [*that this or that was done that the Scripture might be fulfilled*] the ſame particle doth alwayes import, that whatſoever was ſo done, whether poſitively or directly by God himſelfe, or with permiſſion of his juſt providence, by the poſitive intentions of Sathan or incorrigible ſtubbornneſſe of men, was alwayes ordered by God to this end and purpoſe that poſterity might beleeve and know, no ſuch event did follow by chance, or that the Prophet did foretell ſuch events only in generall, without ſpeciall reference unto the particular events related by the Evangeliſt. Seing every finall cauſe is purpoſed or projected by ſome intelligent nature, one and the ſame particle, *That*, or the like, with reference to ſeverall projectures, may ſometimes denote a true finall cauſe, ſometimes the event or conſequent only, in one and the ſame propoſition; as in that of our Saviour *Matth.* 23. 34. *Some of them you ſhall kill and crucifie; &c. that upon you may come all the righteous blood ſhed upon the earth*, The finall cauſe projected by Sathan, was to bring righteous blood upon theſe Jewes, but this was the

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9. That Prophecy of *Isaiah*, and that other of our Saviours *Matt.* 23. 35. *that upon you may come all the righteous blood*, (or as S. *Luke* hath the same prediction more emphatically,) *Verily I say unto you it shall be required of this generation*: both these and the like were conformable to that generall rule delivered by *Ieremie*, *Chap.* 18. *ver.* 7, 8. *At what instant I shall speake concerning a Nation, and concerning a Kingdome, to pluck up and to pull downe, and to destroy it: If that Nation against whom I have pronounced, turne from their evill, I will repent of the evill that I thought to doe unto them.* And our Saviours prediction *Luke* 11. 31. though the words may seeme most peremptory, did implicitely conteine or admit the same condition, which he

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in another prediction of his to the ſame effect doth expreſſe *Luke* 13. 3. *I tell you nay, but except you repent yee ſhall all likewiſe periſh*, that is, periſh after the ſame diſaſtrous manner that the Galileans there mentioned, or the inhabitants of Jeruſalem, had periſhed. Now however the prediction of *Iſaiah* or *Zacharias* his imprecation when he dyed; were no true cauſes of this peoples infidelity or deſtruction, yet in as much as what they threatned, though with this condition and Proviſo [*Vnleſſe they doe repent*] did ſo exactly come to paſſe, the event is of moſt concludent proofe to us that they ſpake by the Spirit of God; a true cauſe of our knowledge that they were Prophets indeed, and that theſe events were not caſuall in reſpect of their predictions, though in themſelves contingent, or holding the true meane betweene neceſſity of being, and neceſſity of not being.

10. But the beſt way to convince them of errour, who teach that prophecies are ſometimes ſaid to be fulfilled only by alluſion, will be, to declare the particular manner how theſe places at which they ſtumble moſt, doe conclude what the Evangeliſts rather intimate, then fully expreſſe. For ſo it was the will of God, that even the Evangeliſts themſelves ſhould oft times only give us hints for ſearching out thoſe demonſtrations of the ſpirit, which they perfectly knew, but would not ſet downe at large, leſt this ſhould occaſion ſloathfull negligence in ſucceeding ages, or prevent our admiration at the exact conſonancy betweene Propheticall predictions and evangelicall narrations. To

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To conclude this preſent treatiſe: it is alwayes more ſafe for the moſt learned expoſitor of Scriptures to ſay, [I doe not conceive how this or that allegation doth conclude, or how this or that prophecy was exactly fulfilled] then peremptorily to avouch of any particular alleaged by the Evangeliſt, that it was no concludent proofe but alluſive only, becauſe he, or ſuch as he hath read, cannot conceive how it is fulfilled. It is hard for any one man to ſee or heare all that hath beene ſaid or written by others upon any parts of Scripture, but it may be eaſie for others that come after, to ſay ſomewhat in arguments of this nature, which no one before had ſaid or obſerved, yea ſomewhat more then the Prophet himſelfe did diſtinctly foreſee, when he ſpake or wrote theſe very words which the Evangeliſts ſay were fulfilled.

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Whether the Prophets *did alwayes foreſee, or explicitely beleeve, whatſoever they did foretell, or foreſignifie concerning Chriſt.*

SOme have reſolved upon the affirmative part of this probleme, not only as true in it ſelfe, but as one ſpeciall ground of difference betweene the Prophets of the Lord, and the Heathen Soothſayers or Diviners, which ſometimes foretold

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foretold that which afterwards proved true, but without any apprehenſion of the truth of it. That Heathen Diviners did ſometimes rave, or ſpeake they knew not what, in their divinations, I will not deny; that they did alwayes thus; is more then I can affirme. However, betweene raving predictions and a diſtinct apprehenſion or foreſight of matters foretold, there is a greater difference then between ſtaring and being ſtark mad. That the Prophets of the Lord did never rave in their predictions, that they had alwayes a true apprehenſion of the truth delivered by them, and a foreſight of the events future which they foretold, I reſt aſſured. But that this foreſight ſhould extend to all the branches of truth, which are ſaid to come to paſſe, that their ſayings might be fulfilled, I ſee no convincent argument to perſwade me. The contradictory to his aſſertion, (if any be pleaſed to undertake it) we thus inferre. The Evangeliſts and Apoſtles, or others enabled to preach the Goſpell with power from above, men viſibly annointed with the holy Ghoſt to this function, were bound to teach no other things than what had beene foretold by *Moſes* and the Prophets. And yet the Evangeliſts both knew and taught others to beleeve many things, which the [b] Prophets, even the [c] Kingly Prophets, much deſired but could not be admitted to ſee or heare. And this is a concludent proofe, that the Prophets did not alwayes diſtinctly foreſee or apprehend all things which were foretold by thē, not thoſe events which the Spirit of God ſaith came to

(b) Mat. 13.17. For verily I ſay unto you, that many Prophets and righteous men have deſired to ſee thoſe things which yee ſee, and have not ſeen them; and to heare thoſe things which yee heare and have not heard thē. (c) See Lu. 10.24. For many prophets and Kings have deſired to ſee thoſe things which yee ſee, and have not ſeen them &c.

Sect. 2. to paſſe that their ſayings might be fulfilled. Otherwiſe, they muſt have ſeene all that the Evangeliſts ſaw, have knowne all the myſteries of the Kingdome of heaven, which the Apoſtles after our Saviours reſurrection knew or taught: but this is directly contradictory to our Saviours aſſertion; and whatſoever is contradictory to truth it ſelfe muſt of neceſſity be untrue. Wherein then did the Prophets of the Lord differ from heathen Soothſayers or raving Diviners?

2. He that can make a good conſtruction of what he ſpeakes or writes, cannot be ſaid to rave, albeit he know not the iſſue or full importance of things uttered by him. *Caiaphas* did not rave when he ſaid, it *was expedient that one man ſhould die for the people rather then all ſhould periſh*. Yet was he no Prophet, although (as S. *Iohn* tells us) he did in this ſpeech prophecy. For hee did not intend or take upon him to foretell any unuſuall matter or divine myſtery, but only give his politicall adviſe or *placet* concerning the buſineſſe then in hand. Any worldly wiſeman might have ſpoken as wiſely as he did. That his ſpeeches then did prove ſo happily ominous as they did, this was meerely from the extraordinary diſpoſition of divine providence. He neither ſpake as heathen Diviners did when they raved, nor as the Prophets of the Lord uſed to ſpeake whenſoever they foretold things to come in the name of the Lord. For they alwayes had a true intention to foretell ſuch things, and to give aſſurance unto the people that whatſoever they foretold

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in the name of the Lord should come to passe, whether their predictions were for forme expressly disjunctive; or whether they were absolute and peremptory, that is, not charged with conditions, exceptions, or Provisoes either implicite or explicite. Somewhat then they alwayes expressely foresaw, as often as they tooke upon them to foretell or foreshew things to come, but seldome did they know all which came to passe, that their saying might be fulfilled. .Cap.16

3. The Probleme proposed cannot be distinctly resolved without a review of the different wayes or manner how things future were foretold by the Prophets. Now of divine testimonies or predictions some were meerely prophetical, others prophetically typicall, and both these stemmes againe did divide themselves into more branches. Some predictions meerely propheticall were delivered in a plaine grammaticall or historicall sense of words, others in termes allegoricall or enigmaticall. Of such predictions meerely propheticall as are expressed in the plaine grammaticall or historicall sense of words, some did referre to one matter or fact, or to some determinate point of time, and in the intention of the holy Ghost were to be but once fulfilled, Others according to the same literall sense were to be fulfilled (sometimes in the same, sometimes in a different measure) oftner than once, at divers times, and in severall ages. Of such predictions as were to be but once fulfilled, and that according to the plaine literall sense, this affirma-

Sect. 2. tive is universally true; [The Prophets had alwayes a distinct knowledge or apprehension of the summe or substance of the events which are said to come to passe that their saying might be fulfilled.] Search all the predictions of our Saviours Incarnation, Nativity, Circumcision, of his Passion, Resurrection, and Ascension. Whatsoever places in the Prophets doe literally referre to these points, were to be but once fulfilled. For our Saviour was to be but once incarnate, but once to be borne, to die but once, to be raised from death once for all. Now if the Prophets which did literally foretell these things, had not distinctly foreseene the substance (at least) of these Evangelicall mysteries, they must either have raved in their predictions (as it is presumed the heathen prophets or *Apollo's* priests used to doe) or else have foretold them onely after such a manner as *Caiaphas* did foretell his death. And the fulfilling of their propheeies, though according to their plaine literall assertive sense, could not prove them to have been Prophets properly so called, that is, men indowed with the true spirit of divination. For no man I thinke will say, that *Caiaphas* was thus qualified, although hee prophesied in some sort of our Saviours death.

Ieremy surely did foresee that the promised seed should be conceived of a pure Virgin, when he uttered that prophecy (*chap.* 31. 22. So did *Esaias* foresee, that the Messias, whom they continually expected, should be despised of many, should be a *man of sorows*, should dye and rise againe,

againe, when he uttered that Prophecy *chap.*35. *v.*3. But we have not the like inducement to beleeve that hee did so distinctly apprehend that the expected Messias should be brought up in *Nazareth*, although this was foretold by him, *chap.*11.1.not in the plaine literall sense,but enigmatically. Cap.16

4 Where the prediction,according to the plaine literall sense,was in the intentiō of the holy Ghost to bee oftner fulfilled than once,the Prophet wch foretold it,did alwaies distinctly foresee the evēt in the first place foretold, or thefirst fulfilling of his own predictiō. There is not the like necessity for us to beleeve or think that he had the like distinct foresight or apprehensiō of those events in wch one & the selfesame prophecy was the secōd, third,or fourth time to be fulfilled. *Esaias* distinctly foresaw the future inclination of these Jewes by their present disposition to draw neere to God with their lips and bee farre from him in their hearts,and that their hypocrisie (if continued) would worke their destruction; otherwise he had but raved, or but spoken by guesse, but that the matter of this his reproofe or Prophetical admonition should be more exactly fulfilled of the Jewes sixe hundred yeares after his time, as it was;wee cannot determine whether he did foresee this or no.In that vision made unto him,chapter the 6, he distinctly foresaw this peoples proneesse to winke withtheir eyes,& to harden their hearts unto their own destruction and desolatiō of their Country; & out of his distinct foresight

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hereof, hee did deliver his message in an imperative sense, *excæca, obdura, make blinde their eyes and harden their hearts*, which in the propheticall use of these words is usually as much (but no more) as if he had said, I am commanded to forewarne you of such a spirit of slumber and hardnesse of heart now creeping upon you, that (unlesse you repent) your Cities shall be desolate, &c. But albeit we resume what we formerly granted, and cannot now deny, that *Esaias* had a distinct apprehension of our Saviours death and resurrection; yet whether he had the like distinct apprehension or foresight of that excecation and obduration of his people, which did presage the second desolation of Jerusalem and destruction of the second Temple, as he had of the former made by *Nebuchadnezzar*, is questionable. And the more probable part of the question is, that he had not. Of the returne of *Iudah* from the Babylonish Captivity *Esaias* (as appeares from the 6. chapter) had a true prenotion: yet neither so full nor distinct as the Prophet *Ieremy* had, when he saw the Captivity come upon them. For from the booke of *Ieremy*, not of *Isaiah*, *Daniel* (a Prophet no way inferiour to either of them) learned the distinct time of his captived peoples returne to their owne Land. As for the time of the second Temples destruction, or for the destruction of it at all: that *Daniel* did neither learne from the prophecy of *Isaiah* or of *Ieremy*, or of any bookes before extant, for it was revealed unto him immediately from the Author of truth himselfe, and

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after ſuch a manner as that we cannot reaſonably imagine, either the ſubſtance or circumſtance of what was then revealed, to have beene knowne to any Prophet before him. And yet it is true, that divers prophecies both of *Iſaiah* and of *Ieremy* were more exactly fulfilled in the deſolation of Judah by *Titus*, than they had beene fulfilled in the former deſolation by *Nebuchadnezzar*. Cap. 16

5 But predictions prophetically typicall (as well as teſtimonies meerely prophetical) were of two ſorts. In ſome ſuch predictions the plaine literall ſenſe did fit the antitype as well as it did the type; as in the prediction before mentioned. *I will be to him a Father, and he ſhall be to me a ſon*; & in the like Pſal. 72. In others the literall inſcriptiõ did fit the type only according to the plaine literall or logicall ſenſe; and the antitype only in the morall or ſymbolicall ſenſe. Of both ſorts it is true that the Prophets alwaies had a view or apprehenſion of that which was immediately foretold, according to the literall ſenſe or of the firſt fulfilling of it; the caſe is the ſame as it was in teſtimonies meerely propheticall. But of that which was immediately ſignified not by words but by ſome matter of fact or hiſtoricall event, whereto the words in the literall ſenſe immediately referre, of ſuch ſecond events, or of the fulfilling of the Prophecy both according to the literall and myſticall ſenſe, the Prophets had not alwayes a diſtinct foreſight or apprehenſiõ. Such as they ſometimes had, was by extraordinary priviledge or diſpenſation, it was no neceſſary appen-

Sect. 2. dix of the ordinary gift of prophecy; lesse appendant thereon than the prenotion or foresight of the second or third event was upon the foresight or apprehension of the first. For in that case the same prophecy, though often fulfilled, was yet alwayes fulfilled onely according to a fuller importance or growth of the same literall sense, without the intervention or mixture of any matter of fact wch could properly be called a real type or map of that which afterwards hapned. As, if the Prophet *Isaiah* did not by vertue of the ordinary gift of the Spirit foresee the second or third remarkable fulfilling of that prophecy; *This people draw neere me with their lips, but are farre from me in their hearts*; it is lesse probable that the Prophet *Ieremy* should foresee the secōd or more exact accomplishment of that Prophecy: *Behold the day is come (saith the Lord) that they shall no more say the Lord liveth which brought the children of Israel out of the Land of Ægypt; but the Lord liveth, which brought up the house of Israel out of the North Country: &c. Ierem.* 23.7,8. For in the second fulfilling of this prophecy, besides the improvemēt or sublimation of the literall sense, there was an intervention of matter of fact or type.

6 Againe, if it be doubtfull whether the Prophets had alwaies or for the most part such a distinct foresight of the antitype as they had of the type, or if it be more probable that they had no such apprehensiō of the antitype, whē the literall sense of their words did (though in a different degree) truely fit both; then is there no probability that

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that they should foresee the second accomplishment of such prophecies as no way reach the antitype in the plaine literall or grammaticall sense, but by symbolicall or Emblematicall importance. *Isaiah*, no doubt, had a cleare foresight of *Eliakims* admission into *Shebnah's* office, whose deposition he likewise foresaw: But that he foreknew the harmony betweene the deposition of *Shebnah* (which he knew would shortly be fulfilled) and the rejection of the Jewish Rulers, or betweene *Eliakims* advancement and our Saviours exaltation after his resurrection, wee have no probable inducement to beleeve; but inducements many to perswade us that the foreknowledge of things thus foreprophecied and foreshadowed, was for the most part reserved unto the holy Spirit, not imparted to the Prophets, who in foretelling or foreshadowing the antitype were for the most part his Organs onely, though his Agents in the prediction of the type, and did ingage their credits only for the first fulfilling of the Prophecies or for their fulfilling in generall. Of the difference betwixt the knowledge of the Spirit of God, and the Prophets whom he did imploy in representation of mysteries to come, wee may have a proportionable scale in the difference betwixt the extraordinary Herauld, or other inventor of such devices as they give, and the ordinary Painter. An ordinary Scholar that should see a painted Eclipse of the sun with this inscriptiõ, *totũ adimit quo ingrata refulget*, would easily apprehend that this word *ingrata* refers to the Moone;

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but what ingratitude or ingratefull perſon the Moone in this deviſe ſhould repreſent, that hee could not learne from ſkill in painting but from the hiſtory of the times, or from the Author of this deviſe, which (to my remembrance) was an Italian Prince, who had beene brought under a cloud, much prejudiced in his honour & fortunes by an unthankfull plant of his ſtocke, whom his favour and countenance had advanced to the dignity of a Cardinall. Or if one ſhould intreat a ſkilfull Painter to repreſent three ſmall veſſels in the ſame river, diſtant one from another neere upon the ſame line, one of thē uſing the furtherance of oares and winde to goe ſpeedily againſt the ſtreame, another the benefit of oares to outrunne the ſtreame, and a third in the middle moving neither ſwiftlier nor ſlowlier then the ſtreame it ſelfe doth, with this motto or inſcription, *videor occurſari utriſque*, the ingroſſer of this deviſe from his owne experience would eaſily conçeave the truth of the inſcription in the grammaticall or naturall conſtruction of the words, and might conjecture in generall, that they imported ſomewhat more than a bare repreſentation of what we ſee by dayly experience verified of things floating in the water. For whileſt we row ſwiftly by them, we thinke they come againſt us, when they goe the ſame way which wee doe, but more gently. And this is the condition of ſuch men in our times as will not combine with factious ſpirits, either with ſuch as by helpe of Arts and other potency directly oppoſe the truth, or

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such as follow it with furious zeale or indiscretion. Cap. 16
He that seekes to hold the middle course betwixt these opposites, regulating as well his affections as his opinions by the placide current of the water of life, neither striving against it, nor seeking to outrunne it, shall be thought to oppose both parties and come in danger of being crusht betweene them. But this morall is more then the ingrosser of such a devise could apprehend, without further instruction then the review of his owne work, or the grammaticall sense of the inscription (suppose he understood Latine) would afford him. Now the Prophets in many cases were but the ingrossers of such visions or representations of mysteries to come, as the holy Ghost did dictate unto them, whether by word or matter of fact, or both wayes. The full importance of many such representations neither was, nor could be revealed, save onely by him which had the spirit of prophecy not by measure.

7. If *Enoch*, *Moses*, *Elias* and the whole fellowship of Prophets which foretold our Saviours comming (whether first or second) had beene spectators of all his miracles, or eare-witnesses of all his words; every one of them would have learned more from him, then all of them knew before. Each of them would have beene able to make better construction of one anothers words, then any of thē, without his interpretatiōs, could have made of his own. It is a lamētable negligēce in many interpreters, not to observe or seeke after the manifest proofes which our Saviour gave of

Sect. 2. of his immense prophetick spirit, from which, for the most part, they gather only morall doctrines and uses. For that saying though delivered by Authors not Canonicall, is yet canonicall and universally true, *Never spake man like this man.* And thus hee spake as well in interpretation of propheticall predictions or legall Ceremonies, as in his expositions of the morall Law.

8. Briefely then, if wee had no better interpreter of the Prophets then the Prophets themselves, or no clearer apprehension of the mysteries now exhibited then they had when they foretold them; this would bee sufficient to confirme our faith, that they spake by the Spirit of God; more then sufficient to leave us without excuse, if we should not glorifie Christ as God: but when it is said that we are built upon the foundation of the Prophets and Apostles, the meaning is not, that wee are bound to ground our faith only upon the actuall apprehensions or intentions of the Prophets and Apostles, but especially upon the intent and meaning of the sacred Spirit by whom they spake and were inspired. For (as I said before) they were sometimes or in some respects his agents, in others his Organs only: Nor are we bound to beleeve, that his inspirations or instructions, such as concerne the particular point whereto they spake, were alwayes comprehended by those that were plentifully inspired by him. For his inspirations were oft times more plentifull then their capacity was, and yet the overflow not spilt, but plentifully diffused to after-

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ages in matter of fact or historicall event, if wee doe not so much contẽplate these in themselves, as the sweet disposition of them by the divine All-seeing Providence. Cap. 17

Lastly, in those places of propheticall predictions which admit either amphibology of construction, or equivocall sense of words, or both, it was not necessary that the Prophets themselves should distinctly apprehend both constructions or senses, but only that which they intended; and yet their sayings might be and have beene fulfilled in both. Yet this last branch of the resolution of the former question will bring forth another; whether the prophecies of the Scriptures without prejudice to their sacred truth admit amphibologies, or equivocall literall senses.

CHAP 17.

Whether divine prophecies or predictions concerning Christ may admit amphibologies, or ambiguous senses.

WEre I in this place to meddle with the manner of Christs presence in the Sacrament (a point which in due time and place will come to be discussed in these Commentaries:) I should surely *balke* that saying of S. *Peter Acts* 3. 21. ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι &c. that is, in our reading, *Whom the Heavens must receive or containe untill the time of restitution.* This one place, in some mens judgements,

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ments, will sufficiently conclude for us in that great controversie concerning Christs transubstantiall, or consubstantiall presence in the Sacrament. For if the heavens must containe his body or humane nature untill the time of restitution; he neither is nor can be present (according to this nature) in the Sacrament, whilest it is celebrated here on earth. But to this allegation the Lutherane long since hath shrewdly replyed, by making a quite contrary construction of the words alleaged, without alteration of any letter or point, though not without some amphibologie in the whole sentence, besides an equivocall or double signification of one word. First then it cannot be denied that the words forecited may, without violencence to any rule of grammar, be construed as if they were thus transposed ὃν δεῖ δέξασθαι μὲν οὐρανὸν, that it, He must receive the Heavens, rather then the Heavens him. And δέξασθαι τὸν οὐρανὸν without fraud or covin may import as much as to take the possession or government of heaven, which our Saviour after his resurrection did, and is to retaine both possession and dominion of heaven and all things else, untill the time of restitution whereof S. *Peter* there speakes. For so *Camillus* is said by a good Author δέξασθαι τὴν πόλιν, to have received the citie, that is to have taken the government of it upon him. And the Hebraisme, whereof the Greeke in the new testament hath for the most part some tincture or relliſh, is not averse from this interpretation. For so saith the Psalmist speaking (I take it) by way of propheti-

Plutar: in vita Camil:

call

call type, of our Saviours exaltation; *When I ſhall receive the Congregation*, I will judge uprightly. *Pſal.* 75. 2. Now our Saviours receiving of Heaven and of the world it ſelfe, in this ſenſe is without interruption, without diſpenſation; for he is perpetuall Governour of it. But that Heaven doth ſo indiſpenſably receive or containe our Saviours body or humane nature, that he may not at any time goe or be out of it, untill the time of reſtitution or the laſt day, is more then any man ſafely may affirme. Surely he was preſent with S. *Paul* and was ſeene by him after another manner, then he is preſent with or ſeene by the Lutheranes or Papiſts in their Sacraments. And how erroneous ſoever their doctrines concerning the manner of Chriſts preſence in the Sacrament be, this text can be of no great uſe to refute them. Cap. 17

2. Yet ſome have replyed upon the Lutheran, that by the forecited interpretation of this Text, they make S. *Peter* (a moſt ſacred Writer doubtleſſe) to ſpeake in the language of *Aſhdod*, as ambiguouſly as *Apollo* (whileſt he did beſt deſerve or brooke the ſtile of λοξίας) ever did in his heatheniſh oracles. But this reply, with what eloquence ſoever it might be preſſed upon the Lutherans, may by them be as eaſily, and yet as forcibly retorted upon ſuch as make it. For if it be a fault to grant that theſe ſacred oracles may admit amphibologies, or a ſcandall to give ſuch interpretations as may occaſion others thus to conceive of them: the fault and ſcandall (for ought I conceive) muſt be equally divided betweene the Lutheran

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theran interpreters and their oppoſites. For if either would yeeld to other in their interpretations of this text, either for the right placing or conſtruction of the words, or for the various ſignification of one and the ſame word, there could be no ſcandall given or taken. Hee in this caſe gives the greateſt ſcandall, (if a ſcandall it be to grant Amphibologies in propheticall or Apoſtolicall writings,) who is moſt peremptory in his owne opinion, or faſter wedded to the interpretations of his owne ſect or faction. For my ſelfe, (I thanke God) I can with patience and chriſtian charity permit either party to imbrace their own interpretation of this place, being fully reſolved that to grant either amphibologicall or equivocall ſenſes or both in one, and the ſame ſentence whether of morall or propheticall writings, can be no prejudice to that ſacred eſteeme, which all men ought to have and may have of them. And he that will take upon him to diſtinguiſh the dictates of the holy Ghoſt from the anſweres of *Apollo* λόξιος, by this diviſion or difference, that the one did admit ambiguous conſtructions (whether for amphibologies or equivocall ſenſes) which the other doth not admit, ſhall in this doing neither much prejudice the heathen *Apollo*, nor much magnifie the Oracles of God.

3. To the objection we are to anſwere anon. Our poſition for the preſent is, that many paſſages as well in the Prophets, as other ſacred oracles, may and doe admit both Amphibologies and ambiguous ſenſes, and that the ſame prophecies

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cies are oft times fulfilled according to both ſenſes: that in the interpretation of morall precepts, which are ambiguous, we doe not offend, unleſſe we chuſe the ſiniſter or leſſe ſafe part in our practiſe. It is ſo in this caſe, as in doubtfull opinions: the one part is uſually more ſafe to bee followed in practiſe then the other, although there be no abſolute reſolution whether is ſpeculatively more true. As ſuppoſe it to be equally probable on both ſides, whether tithes be due *Iure divino*, or no: yet it would be the ſafer way for every man to pay his tithes as duly, as if hee were fully reſolved that they were due by Gods peremptory Law. For ſo long as any doubt remaines, whether they be due by Gods Law or no; the detaining of them cannot by any humane law be made *ex fide*, it is ὐκ ἐκ πίστεως, and whatſoever is ſo, is (in our Apoſtles ſenſe) a moſt grievous ſin. But to proceed in our aſſertion. Rom. 14. 23.

4. Two grave and learned * writers in their times (and their times were ancient in reſpect of ours) have obſerved an Amphibologie in the directions which *Samuel* gave to *Saul* (from Gods owne mouth queſtionleſſe) 1 *Sam.* 10. 8. *Thou ſhalt goe downe before me to Gilgal, and behold I will come downe unto thee to offer burnt offerings, and to ſacrifice ſacrifices of peace offerings: ſeaven dayes ſhalt thou tarry till I come to thee, and ſhew thee what I will doe.* It was *Sauls* misfortune, ſhall I ſay, or miſdemeanour to make choiſe of the worſe part of that double conſtruction which theſe words may admit, for this Amphibologie was not *in ſcripto*,

* *Angelomus* and *Rupertus.*

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5. To admit either an Amphibologie in ſentences by mutuall tranſpoſition of words or clauſes, or ambiguous ſignification of words by changing of points, can be no greater diſparagement to the ſacred authority of the originall Text, then the equivocall or ambiguous ſignification of the ſame

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ſame word without any alteration of points or letter, would occaſion; if either ſort of ambiguities did juſtly miniſter any ſuch occaſion at all. Now that the ſelfeſame word, or words, may in one and the ſame ſentence admit ambiguous and much different ſignifications, no man that reades the Scriptures with as much diligence or obſervance as reverence, can make queſtion. There is no difference at all betwixt Chriſtians and Jewes, much leſſe amongſt the Chriſtians themſelves, about letters or poynts in the 8. Pſalme in that verſe eſpecially. *Thou haſt made him little lower then the Angels, and haſt crowned him with glory and honour.* This word *little* admits two ſenſes grammatically much different, and yet muſt reſpectively bee interpreted according to the full purport of both. This Pſalme by the title and inſcription is a Pſalme of *David*, and beares the character of *Davids* pen: The ſubject or matter of it is thankſgiving to God for his extraordinary favour unto man above all other viſible creatures. That which rayſed his thoughts to ſuch an high pitch, and his expreſſions of them in ſuch a loftie Propheticall ſtraine as he here uſeth, was his ſerious contemplation of the beauty of theſe Heavenly bodies, the Sunne, Moone, and Starres, &c, all which he knew to be the workes of Gods owne hand: and yet he ſaw them nothing ſo much regarded by him as man, even the meaneſt of men *Enoſh* or *Ben Adam.* The heavens indeed were farre above men in ſituation or place; but man was further

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above them in dignity, than he was below the Angels or Cœleſtiall Creatures *Elohim*. Now if we reſpect onely the plaine literall ſenſe of the Pſalmiſts ſpeech, or conſider it as it reflects onely upon the hiſtory of the firſt creation, the Hebrew מְעַט is an adverbe of quantity, and is rightly rendred by the Latine *paulò* or *aliquantulum*, as it is moſt true, that man by the gift of creation was *little lower* than the Angels, being true Lord and King of this inferiour world. But moſt Pſalmiſts (*David* eſpecially) whileſt they contemplate the ſacred Hiſtories of times paſt, not as Polititians doe hiſtories ſœcular, but as *vates præteritorum*, as *men rapt with Gods goodneſſe* towards their Forefathers, become withall *vates futurorum*, true Prophets of better things to come. In this admiration of mans firſt eſtate which was now loſt, *David* had a view or glimpſe of his reſtauration to it, or a better: Whatſoever his thoughts or apprehenſions for the preſent were, his expreſſions by diſpoſition of divine providence, reached the manner of mans reſtitution to it, as they doe the firſt eſtate it ſelfe from which we fell. And in reſpect of this myſticall ſenſe the ſame Hebrew מְעַט without any alteration at all, is an adverbe of time, and is moſt divinely rendred by our Apoſtle *Heb.* 2. 5, 6. &c. *Vnto the Angels hath he not put in ſubjection the world to come, whereof we ſpeake, but one in a certaine place teſtified ſaying, What is man that thou art ſo mindfull of him, or the ſonne of man that thou viſiteſt him? Thou madeſt him lower for*

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a little while than the Angels, thou crownedst him with glory and honour, and didst set him over the workes of thy hands. Thou hast put all things under his feete, &c. His inference is admirable: For albeit the former words, *thou hast made him but a little lower than the Angels*, were literally true of the first man *Adam*, yet were they not verified in any sonne of *Adam*. Nor were the words following *thou hast given him dominion over the workes of thy hands &c*, ever fulfilled either in the first man, or in any other creature; nor can they in their exquisite sense be applied to any beside the second *Adam*, or sonne of man κατ' ἐξοχήν. He is now Lord of all, all things are subject to him, even as he is the sonne of man. And that he might be thus crowned with glory and honour, and bring his brethren (miserable men, and the sonnes of miserable men) unto glory, he was for *a while to bee made lower than the Angels through the sufferings of death*, as our Apostle hath it *ver. 9*. But to bee made lower than the Angels after this manner, was to be made a great deale lower than they or the meanest of men, as the sonne of man was, though but for a little time.

6 But the utmost extent of that varietie of senses which may arise either from the different signification of one and the same word, or from amphibologie of construction, from diversitie of points or change of letters, is not infinite. And if we should examine all the possible changes of points or letters which the Rabbins or others imagine, there will not appeare any such diffe-

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rence, throughout the whole Bible, for the qualitie or moralitie of the ſeverall ſenſes thus occaſioned, as the alteration of one poynt often doth in ſecular writings; not any ſuch as was in that ambiguous anſwer, which a Biſhop of this Land ſometimes gave to a wicked propoſall, *Edvardum occidere nolite timere bonum eſt*, Had he pointed this ſaying as it might have beene pointed, his counſell had beene good and Ghoſtly, but leaving the pointing of it to their diſcretion which aſked his reſolution, his dealing was impious and diabolicall. But the Founder of an Abbey did leave this inſcription upon the frontiſpice thus rightly pointed *Porta patens eſto : nulli claudatur honeſto:* The turning of one point out of his place thus, *Porta patens eſto nulli : claudatur honeſto*, did turne the Abbot (as the tradition is) out of his place. *Sicque unum ob punctum perdit Robertus Aſylum.* But the varietie of pointing or changing letters, which hath beene by divers imagined in the Hebrew, expoſeth no man to the like danger, can give no countenance to any lewd or wicked practiſes. A various reading may ſometimes hinder or incumber the true myſticall or ſpirituall ſenſe; it never depraveth the morall ſenſe: and oftimes againe it furthereth the true and myſticall ſenſe. As that place of *Ieremy chap. 25. ver. 38.* is very ambiguous and variouſly rendred by divers good interpreters. Some read, *the Land ſhall be deſolate becauſe of the fierceneſſe of the Grecian*, as if Greece had taken the name of *Ionia* from the Hebrew *Ionah*, which is the word uſed in that place.

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place. Others, and thoſe of good note, reade, *becauſe of the fiercenesſe of the Dove*; moſt of moderne writers read, *becauſe of the fiercenesſe of the oppreſſor, or Tyrant.* The participle or the verball (as ſome good Hebricians obſerve) is both active & paſſive, either an oppreſſor or an oppreſſed. From the paſſive ſignification the Dove hath its name in the Hebrew, becauſe it is ſo ſimple a creature, expoſed to oppreſſion, without active ability to oppreſſe others. Howſoever we tranſlate it in this place or in the like *Ierem.46.16.* there will be no danger in the morall ſenſe, nor no controverſie about the fulfilling of this prophecy in *Nebuchadnezzar*, who was no Dove for diſpoſition, unleſſe it were for his folly after his conqueſt of Ægypt and the neighbour countryes.

7 Yet dare I not condemne the vulgar * tranſlation, or ſome ancient Interpreters who follow the vulgar, or the ſame tranſlation which the vulgar makes: Neither of them (as in charity I preſume) being ignorant, that the words may beare the ſame tranſlation which the moſt now follow. Both of them might have better reaſons of the two knowne ſenſes which the originall might well beare, to chooſe that ſenſe which they

* Thus to thinke of the vulgar tranſlation *Fagius* his teſtimony of the tranſlator perſwades me upon the 8. verſe of the 4. chap. of Geneſ. *Thargum Hieroſolymitanum conſentit cum Latina vulgata editione, ſic enim habet, Et dixit* Cain *ad* Hebel *fratrem ſuum, veni, egrediamur foras, ſive in agrum, &c. Quod propterea huc adſcribo, ne quis temerè, et impudenter vulgatam editionem Lat nam rideat, exibilet, explodat, atque plane condemnet, ſicubi illam a veritate hebraica furtè diſſentire invenerit. Hoc enim ferè deprehendo, quod ubi ea veritatem hebraicam non ſequitur, aut ſeptuagintà, aut Thargum* Onkeli *vel* Ionathæ, *aut Hieroſolymitanum, aut aliquem ex Commentatoribus Hebræorum ſequitur. Adeò, ut ejus tranſlationis author quiſquis fuerit, non temere ex ſuo capite finxerit, ſi quæ inde a textu hebraico diſcrepare videtur.* Fagius *in tranſlat. præcip. vet. teſtam. collat. p. 22.*

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times he aimes at ſome further myſterie, then the contrary reading which the Hebrew (ſuppoſing it were alwayes pointed, as now we have it) will reach unto. There is as great a difference in the reading of one or two words, without alteration of any conſonant, in the laſt verſe of the ſecond Chapter of *Iſaiah*, betwixt the vulgar tranſlation & ours, as in any place which I have obſerved. That verſe we read. *Ceaſe yee from man, whoſe breath is in his noſtrils: for wherein is he to be accompted of?* And thus we read it upon ſuppoſition that the originall —בְּמֶה was thus pointed. The vulgar Latin (according to *Forerius* his emēdation of it) thus, *Quieſcite ergo ab homine, cujus ſpiritus in naribus ejus eſt: quia excelſus reputatus eſt ipſe:* and thus both he and the former vulgar read it, preſuming that the originall word was not בְּמֶה but בָּמָה. I referre the determination of this various reading to accurate and unpartiall Criticks of the Hebrew dialect. For mine owne part, I muſt confeſſe, the materiall circumſtances of the text may incline unto that reading which the vulgar followes, and S. *Ierom* approves, yea is very zealous for it. But it may bee queſtioned, whether the originall *Bamah* doe uſually, or in any other place beſides this, denote the height or dignitie of any mans perſon or place, though it be the uſuall word for expreſſing thoſe high places which were dedicated unto Idols. But this queſtion I ſubmit to the ſame reference with the former more generall. It ſufficeth that there is no harme in either ſenſe.

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Some-times it ſignifies the high places appointed for Gods ſervice, as 1 Sam. 9. 13, 14. and Deut. 32. 13. it ſignifies the excellency or choiſe places of the earth.

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8. However if the oracles of God doe admit such amphibologies or various senses, as these places last alleaged by us doe; why doe we Christians blame the heathen Oracles for giving doubtfull or ambiguous answeres? or wherein doe the Scriptures afford more manifest documents of a divine spirit speaking in them, if propheticall oracles be as ambiguous for the sense, as the oracles of *Apollo* were? It was not amphibologie or equivocation simply considered, but the artificiall or meditated contrivance of ambiguous or equivocall senses after they had beene consulted concerning businesses already set on foot and in agitation, which did convince the heathen oracles of delusion. Had that ambiguous answere [*Aio te Æacida Romanos vincere posse,*] been given by the Oracle (unconsulted) two or three hundred yeares before *Pyrrhus* his birth or the Romane Empires growth unto that mediocritie, which in *Pyrrhus* dayes it had; the very prediction of such equipoize betweene the house of *Æacus* and of *Romulus*, or of such doubtfull conflicts as happened betweene the Epiroteans and the Romans, would have beene a good proofe of a divine inspiration, no presumption of delusion, on which side soever successe had taken. Or if the like ambiguous oracle Κῦρος Διὸς ποιμὴν καὶ τελεῖ πάντα κέλευθα, had beene delivered, unsought after, as long before the birth of *Cyrus* as that Prophecy of *Isaiah* cap. 45. 1. &c. was before *Cyrus* was conceived, (before he could thinke of God, or be thought of by men;) Whatsoever in

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the iſſue had become of *Creſus*, the foretelling of his name, and manner of expedition againſt *Cyrus*, would have argued a ſpirit truly propheticall, though not ſo diſtinctly propheticall or ſublime, as that ſpirit was by which *Iſaiah* conceived the forementioned prophecy concerning *Cyrus*. But ſeeing the Oracle was dumbe untill *Cyrus* was in armes againſt the Babilonians and their confederates, untill victory did hover betwixt two mighty adverſaries without expreſſing of her inclination to either, both of them being ſo deeply ingaged that the one (even in politique conjecture) was to have a mighty fall; the contrivance of this anſwer in ſuch doubtfull and ambiguous termes, argues it to have beene conceived by the ſpirit which hath profered his ſervice and aſſiſtance to later Popes, when they were conſulted upon like occaſions. Cap. 17

Now ſeeing our ſacred Oracles were given many hundred of yeares before the events foretold by them, and ſince exhibited, had any ſeminall cauſe or obſervable Originall out of which they were to grow: the greater the varietie of their ſenſes or conſtructions is, the more admirable proofe doth their accompliſhment exhibite of that infinite wiſedome, which did dictate them unto the Prophets, eſpecially if one and the ſame Oracle in proceſſe of time be verified or fulfilled according to two or more poſſible conſtructions, or inſenſes which may ſeeme contrary or much different. After this manner was that forementioned Prophecy *Ierem.* 23. 6. 8. fulfilled; firſt in the

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the ordinary and uſuall ſenſe, in the peoples returne from Caldæa and thoſe Northerne Countries, through which they had beene diſperſed: and about five hundred yeares after, or from the time of our Saviours death, the ſame prophecy was accompliſhed againe in the moſt exquiſite literall ſenſe, and according to the primevall ſignification of one and the ſame word, [צָפוֹן] yet theſe * two ſenſes in which this Scripture was fulfilled, though different, were not contrary, but ſubordinate.

* From the North land, and from the land of darkneſſe.

9. That place of the Prophet *Iſaiah* chap. 19. ver. 18. is ſubject to the like varietie of reading or doubtfull ſenſe, not by ſubſtitution of one or two points for others, but by the miſtaking of one conſonant for another being very like unto it, as of *Mem* for *Samech*. The Prophet, no doubt did write and intend *Cherez* not *Cherem*, for it had beene *Verbum maleominatum an ill abodance*, if the firſt of theſe five Egyptian Cities, which were to ſpeake the language of Canaan, ſhould be called the *City of deſtruction*. It was to all of them matter of glory to become ſubjects to Chriſts Kingdome, and it was the glory of this one above the reſt, that it ſhould be the firſt participant of this glory. For this word [אַחַת] without any alteration of letter or point, doth ſignifie ſometimes *the firſt* as well as *one*, becauſe one is the firſt in numbers. Now the firſt of theſe Cities did never ſo well brooke its ancient name of *Heliopolis*, that is, the City of the Sunne, by which it was knowne amongſt the Heathens, as when it

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was enlightned by the Sunne of righteouſneſſe. and yet this ſplendour, through its inhabitants default, was not perpetuall: for, as I take it, before S. *Hieroms* time, it was become the city of deſtruction or deſolation, having turned Gods bleſſing (as many others did) into a curſe. And this alteration or change might be truly characterized in the ſubſtitution of one letter for another; whether that happened by the negligence of tranſcribers or otherwiſe. For (as it is * elſewhere obſerved) thoſe things which be *æquivoca à caſu*, in reſpect of men, are *æquivoca à conſilio* with reference to the divine providence, which though it never cauſe the errors of men, yet doth it order and moderate them.

* In a ſermon entituled [Nazareth & Bethleam] towards the later end, and in a treatiſe of the holy Catholicke Church.

10. It is doubtfull (as ſome good writers obſerve) whether the Prophet *Zachary* cap. 11. 13. did write הַיּוֹצֵר or הָאוֹצָר that is *the Potter* or *the treaſury*. That hebrew *Rabbi*, whom *Vatablus* amongſt other good Chriſtian writers approves, is of opinion, that he wrote, הָאוֹצָר and that the letter *Iod* was added by negligence of tranſcribers. Admitting his conjecture to be true, yet it no way diſparageth the ſincerity of the Hebrew text, but rather occaſioneth a greater admiration of the all-ſeeing Providence of the Author of Scriptures, in repreſenting that devolution of the price of blood (which *Iudas* retēdred unto the high Prieſt) from the ſacred treaſury, (unto which ſuch brogues or eſcheats as this, were by ordinary courſe due) unto the buying of the Potters field. It is but one and the ſame branch of divine providence

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vidence, thus to turne the negligence of transcribers to the setting forth of his wisedome, and to divert the wicked intentions of men unto the manifestation of his justice and goodnesse.

11. Sometimes againe one and the same originall word may have contrary significations, and have another to parallel it in its contrarietie. So the Hebrew *Kalal* in its abstract or first signification answers to the Latine *elevare* to be light or of no waight: and hence according to the variety of the matter or subject whereto it is applyable, it sometimes imports *vility* or *contempt*, and sometime *exaltation* or *advancement*. If we value the first signification of it as it is applyable to the ballance or just scale, to be elevated or discovered to be light implies no good, but evill. Yet to be lifted up or exalted above others, not in just ballance, but whiles things compared stand upon their owne bottome or Center, includes matter of glory, or præeminence. The Hebrew *Cabad* which in its prime signification is contrary to *Kalal*, and punctually answers to the Latine *Grave esse*, or (in our English) to *be waighty, heavy, or sway downewards*, so long as the comparison stands betwixt things weighed in just ballance, argues matter of better value or preeminence. And hence it is that one & the same word which in its prime signification imports waight or heavinesse, in the next metaphoricall or translated sense imports praise, honour, or glory: yet if we take it out of the ballance and set it in some other speciall reference, it implies depression, disgrace,

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grace, or ignominy. Now according to the two contrary ſignifications of each of theſe words, whoſe prime ſignifications are directly contrary, that prophecy of *Iſaiah* cap. 9. ver. 1. was exactly fulfilled

Primo tempore alleviata eſt terra Zabulon & terra Nepthali: & noviſſimo aggravata eſt via maris trans Iordanem Galilæa gentium. Populus qui ambulabat in tenebris, vidit lucem magnam. So the old vulgar reads it; but according to *Forerius*, thus, *Primo tempore vilis fuit terra Zabulon, & terra Nepthalim, & noviſſimo honorata fuit, via maris trans Iordanem Galilæa gentium. Populus qui ambulabat in obſcuro, vidit lucem magnam. Zabulon* and *Nepthali* in our Prophets time had beene waighed, as *Balſhazzar* afterwards was, in the ballance, and were found too light. They were the firſt which were ſwept away by the rod of *Aſhur*, and led Captives into a ſtrang Land. Yet were they the firſt into whom the Goſpel of the Kingdome was preached by our Saviour himſelfe: and ſo the former prophecy which had beene in our Prophets time fulfilled of them according to the prime ſignification of the Hebrew *Kalal*, which is to be *vile or light*, was in our Saviours time fulfilled of them according to the ſecond importance of the ſame word, which is, to be exalted or advanced; and according to the firſt tranſlated ſenſe or metaphoricall ſignification of *Cabad* which is to be honourable or glorious. The former fulfilling of this prophecy yee have in the ſacred hiſtory 2 *Kings* 15. 29. *In the dayes*

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dayes of Pekah King of Iſrael came Tiglath Pileſer King of Aſſyria, and took Ijon, and Abelbethmaachaſh and Ianoah, and Kedeſh, and Hazor, and Gilead, and Galilee, all the Land of Nepthali, and carryed them captive to Aſſyria.

12. The ſecond fulfilling of it is exactly related by S. *Matthew* chap. 4. ver. 12, 13. &c. *Now when Ieſus had heard that Iohn was caſt into priſon, he departed into Galilee: and leaving Nazareth, hee came and dwelt in Capernaum which is upon the Sea coaſt in the borders of Zabulon and Nepthali: that it might be fulfilled which was ſpoken by Iſaias the Prophet ſaying. The Land of Zabulon and the Land of Nepthali, by the way of the Sea beyong Iordan, Galilee of the Gentiles; The people which ſate in darkneſſe, ſaw great light, and to them which ſate in the region and ſhadow of death, light is ſprung up,* But as *Zabulon* and *Nepthali* changed their mindes or opinion of Chriſt, whom at firſt they honoured; ſo the words of this prophecy did change their ſignification, and were fulfilled of them againe in a contrary ſenſe. It was their glory that they were elevated or lift up to heaven, at our Saviours firſt comming to them: is was their ignominy and miſery that they afterwards became *graves* or *gravati*, preſſed downe with their ſinnes to hell. For unto this place of the Prophet *Iſaiah* that ſpeech of our Saviour referres *Matt.* 11. 20. *&c. Then beganne he to upbraid the Cities, wherein moſt of his mighty workes were done, becauſe they repented not. Woe unto thee Chorazin, woe unto thee Bethſaida: for if the mighty works which were done in you, had beene*

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beene done in Tyre and Sidon, they would have repented long agoe in ſackcloth and aſhes. But I ſay unto you, it ſhall be more tolerable for Tyre and Sidon in the day of judgement, then for you. And thou Capernaum which art exalted unto heaven, ſhalt be brought downe to hell: for if the mighty workes, which have beene done in thee, had beene done in Sodome, it would have remained unto this day. But I ſay unto you, that it ſhall be more tolerable for the land of Sodome in the day of Iudgement then for thee. In this our Saviour did ſpeake as never man ſpake, and manifeſt himſelfe to be the Prince of Prophets, in that all his ſolemne ſpeeches as well as deeds (if wee would be obſervant of them) direct us to ſome Prophetical Oracle or other, or reveale ſome myſteries before latent, or (which is all one) ſome myſticall ſenſe of Scriptures. And however no prophecy can be truly ſaid to be fulfilled only by way of accommodation or alluſion; though there be no alluſive ſenſe of Scriptures diſtinct from the ſeverall ſenſes before mentioned: yet ſhall we not be able to perceive either the manner how many prophecies are fulfilled, or the literall ſenſe of many places in the new Teſtament, unleſſe beſides the grammaticall ſignification or conſtruction of the words, wee know withall the matter (be it rite or cuſtome &c) whereto they allude or referre.

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Containing the generall heads or Topicks for finding out the severall senses of Scripture, especially for the just valuation of the literall sense, whether in the old Testament or in the new.

Such qualifications whether for learning or life as *Tully* and *Quintilian* require in a compleat orator, *Galen* in a Physitian, or other Encomiasts of any liberall science, profession or facultie may require in a perfect professor of it; is but a part of these endowments which ought to be in a true divine or professor of Divinitie. The Professors of every other facultie may without much skill in any profession besides their owne, truly understand the genuine rules or precepts of it. All the learning which he hath besides, serves but for ornament, is no constitutive part of the facultie which he professeth. But the very literall sense of many precepts, or of many fundamentall rules and *Maximes* in Divinitie, can neither be rightly understood, nor justly valued, without variety of reading and observations in most other faculties and sciences that be; besides the Collation of scripture with scripture, in which search alone more industrious sagacitie is required, then in any other science there can be use of. The references, without whose knowledge the positive sense of many scriptures cannot be knowne,

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knowne, *are respectively* almost *infinite*, at least *incomprehensible* to any one mans reading or observation. It shall suffice in this place to comprehend the generalitie of all under this briefe division. The matters whereto the Scriptures whether of the old or new Testament referre, are either rites and customes civill, or naturall experiments not recorded by any Canonicall writers; or rites and customes, practises and experiments recorded in the Canon of faith. It would be no difficult worke to write a large volume of instances in either kinde. Of both I present only these few, first of customes, practises or experiments not expressed in any Canonicall writer.

2. *Set thou an ungodly man to be Ruler over him, and let Sathan stand at his right hand,* (saith the Psalmist Psalme. 109. 5.) The imprecations in this Psalme, of whomsoever else they were literally meant, were fulfilled in *Iudas Iscariot*; and for this reason this Psalme was used at the degradation of Bishops, when they were found Traytors either to their calling or to their leige Lords. But the passage forecited hath a special referēce to the custome of those ancient times, in which the Adversarie or Accuser was to bee placed on the right hand of him, that was to bee condemned, and on the left hand of him that was to bee acquitted. The emblematicall or morall sense of this custome is expreſt by the Psalmist in the verse following, *When sentence is given upon him, let him be condemned.*

Post hæc rogavit Childericus *Pontifices ut aut vestis Prætextati scinderetur, aut centesimus octavus Psalmus (qui maledictiones Scariothecas cōtinet) super eum recitaretur, vel certe in perpetuum communione privaretur.* Aimoinus *in lib. 3. cap XXVII.*

3 Of wisdome, saith *Salomon* Prov. 3. 16.

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Length of dayes is in her right hand, and in her left hand riches and honour. A man of ordinary reading and obſervation would conceive by the character of this ſpeech; that length of dayes was much better then riches or honor, becauſe thoſe are preſented by wiſedomes left hand, but length of dayes by her right hand. But a learned Critique (for thoſe times, wherein he lived) hath obſerved a more *recondite* ſenſe of theſe words, charactred unto us in the cuſtome of thoſe ancient times, whereunto *Salomon* alludes. It was the manner of the Ancients to expreſſe all numbers under an hundred upon the fingers of their left hand, but hundreds and above hundreds, upon the fingers of their right hand, as *Iuvenal* deſcribes the happineſſe of *Neſtor*;

Fœlix nimirùm, qui per tot ſecula mortem
Diſtulit, atque ſuos iam dextrâ computat annos.

His yeares were more then could be numbred upon his left hand, for hee lived three hundred yeares; a faire age, yet not comparable to the length of dayes or number of yeares which the right hand of wiſedome diſpenſeth to her followers: theſe exceed all vulgar ſcale both for number and happineſſe.

4. Some places there be even in the new Teſtament whoſe force or elegancie cannot be apprehended without ſome ſkill, either experimentall or ſpeculative, in meaner faculties. Moſt of

In quibus verbis præter illum ſenſum qui eſt in pröptu ſubeſt recondita quædam per digitos computandi ratio, qua omnis antiquitas utebatur. Quamvis enim per longitudinem dierum intelligatur interminabilis vitæ iucunda poſſeſſio, reſpicit tamen ad illud quod qui pertingebat annum vitæ centeſimum, incipiebat in dextra manu computare, cum in ſiniſtra ſuperiores numeraſſet. Vt de Neſtore, *qui apud* Ovidium *dixerat; vixi annos bis centum, nunc tertia vivitur ætas.* Iuvenalis *ait. Rex Pylius magno &c.* Ant. Nebriſſenſis *in quinquagena. cap. 16.*

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the parables uttered by our Saviour, albeit wee take them with his owne expoſitions of them to his diſciples, can hardly be underſtood by beſt Divines of theſe times, unleſſe they be weighed with the matter or ſubject whereon the parable is grounded, or to which his ſpeeches in particular referre. No parable is more clearely expounded than the parable of the ſower; and yet many good interpreters have erred in the expoſition of it; and from this errour have made the Land of Jewry (whilſt Gods temporall bleſſing was upon it) to be envied for its fruitfulneſſe in reſpect of others. To reape twentie buſhells of Corne for one of ſeed, exceeds the rate of fertile ſoiles amongſt us; and yet this is the loweſt ſcantling of that increaſe which the ſeede ſowne in good ground did bring forth. But if wee meaſure the increaſe mentioned in the parable, not from the meaſure of the ſeed which is ſowne and reapt, but from the particular graines which tooke roote and proſpered in good ground, wee ſhall ſhall have no cauſe to accuſe our owne fields of Barrenneſſe in reſpect of Judea. For one graine in ſome parts of this Kingdome (not the moſt fertile) yeelds more then ſeaventie, though others in the ſame Land yeeld not twentie, and ſome it may be in other places above an hũdred.

5 Hee that knowes not ſo much in the art of grafting, as that the graft doth ſweeten the ſap and moiſture, which it receives from the ſtocke, not participating of its ſowreneſſe, ſhall hardly underſtand S. *Pauls* meaning *Rom.* 11.24. *If thou*

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6 With ſowing and planting, the dreſſing of Vines hath more then affinity, and without ſome knowledge or experience of this part of huſbandry, ſome intire parables and other allegoricall ſpeeches uttered by our Saviour himſelfe cannot rightly be interpreted: and for theſe three parts of huſbandry and others, the rule is but one; [that every one who takes upon him to expound thoſe paſſages in the Goſpell which refer to theſe branches of huſbandry, peruſe ſuch Authors as write in particular of the cuſtomes or manners uſuall in that climate wherein our Saviour converſed in ancient times:] For neither doth the huſbandry of theſe times, or of this climate wherein we live, in many points well ſuite with thoſe practiſes or rules of huſbandry whereunto our Saviour alludes.

7 But however many of our Saviours Parables referre unto theſe or like experiments in vulgar trades, yet ſundry parables and other ſpeeches uttered by him, and by his Apoſtles, require ei-

ther speculative or experimentall Knowledge in more ingenuous and more noble professions; or in civill rites or customes which vary in severall ages, or Nations. A man that had never seene any marriage celebrated out of his owne native soile or neighbour Countreys, nor read of the rites or customes in this kinde used by Easterne Nations before or about the time of our Saviours pilgrimage here on earth, could not be much edified by the parable of the ten Virgins, or the like which allude to nuptiall customes in those times. *Brissonius* and *Rea* would stead a Preacher more which hath occasion to expound these parables, then twenty ordinary Commentators or Professors in divinity, unlesse it be such as have beene beholding to these two, or other Authors of miscellane Philologie.

8 To compare the Tabernacle of the Sunne which God hath placed in the heavens, and the rising of this glorious light, unto the manner of a Bridegromes comming out of his chamber after the manner and fashion in use with us, would be but an homely expression. Yet hath it pleased the Spirit of God to describe the outgoings of this great light which governes the day, in that most elegant sacred hymne; *In them hath he set a Tabernacle for the Sunne, which is as a Bridegroome comming out of his Chamber, and rejoyceth as a strong man to run a race.* Psal. 19. 4, 5. But the custome or manner of ushering Bridegroomes, in those times, out of their Chambers by Lamps or Torches in the night time, had a poeticall *decorum* for representing

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ting the manner of the suns recourse unto us after darkneſſe, the morning ſtarre or ſtrayned glimmerings of the dawning being as his torch-bearers. And as the Bridegroomes comming out of his Chamber to fetch his Bride, was a ſilent poem of the Sunns approach unto us; ſo the Pſalmiſts deſcription of the Sunne in its riſing and courſe is a ſpeaking picture of the comming of the Sunne of righteouſneſſe into the world, after the light of prophecies or revelations, whether by Vrim and Thummim, or by voice from heaven, had beene farre removed from the Hemiſphere of Judæa, untill they began to returne againe in *Iohn Baptiſt* and his Father *Zacharias*, who were as the day ſtarre or dawning to uſher in the Sunne of righteouſneſſe, who was to continue his courſe from the one end of the Earth to the other, with more indefatigable courage, and with more comfortable warmth, then this viſible Sunne doth viſite the earth. He was that ſtrong man, that *Gebor*, unto whom the Pſalmiſt compares the Sunne in its ſtrength, for *Gebor* is its proper title. And I make no queſtion but the glory of his kingdome begunne here on earth, though deſcending from heaven where it ſhall bee accompliſhed, was by the Holy Ghoſt intended according to the Myſticall ſenſe of that Pſalme, which is not a Hiſtory onely but a true prophecy.

* And our Apoſtles allegation of the fourth verſe of this Pſalme *Rom.* 10. 18. *Their ſound went into all the earth, and their words unto the end of the World*

* *Sed dico: An non auderunt? Quartum argumenti ſumptum*

World, was not alluſive onely, but argumentative and fulfilled in the preaching of the Goſpell by the Apoſtles and their Succeſſors in the myſticall ſenſe, as it had been before thoſe times dayly verified in the literall.

9 But meere ignorance in theſe and the like parables of our Saviour, whoſe knowledge neerely concerned the generation in which and for whoſe good hee uttered them, (however the knowledge of them much concerne us of this age and nation) cannot bee ſo prejudiciall to all good Chriſtians, as the ignorance of other parables, and proverbiall ſpeeches of his, which alike neerely concerne mankinde. Yet an ignorance there is of many rites and cuſtomes, unto which both the words of the Prophets and his explications of them, which concerne mans redemption by him, punctually referre according to the literall ſenſe. Moſt of us know not him as our Redeemer, becauſe wee know not our ſelves, nor that miſerable bond of ſervitude which hee did diſſolve for us all. And this wee know not, becauſe wee conſider not the ſtate and condition of legall ſervants unto cruell & tyrannicall Lords. We were ſervants to a moſt cruell Tyrant. And the Sonne of God for our Redemption became truely and properly a ſervant to his Father, before he became our Lord in ſpeciall, and ſo muſt wee be ſervants to him in ſpeciall before wee be-

ab eo quod gentes antea quoque ſemper habuerunt præclaram divinæ bonitatis cognitionem. Quo argumento haud dubie Iudæorum malitiæ plenam retundit invidiam. Quare inquit, hic tantopere offendimini ac ringimini, ſimper conantes modis omnibus impedire, ne Evangelium communicetur Gentibus. An exiſtimatis Gentes nunquam antea de bonitate Dei quicquam audiviſſe? Atqui Pſalmographus diſerte teſtatur quicquid cognoſci de Deo poteſt, vel ex ipſa conditione rerum viſibilium quæ in mundo ſunt ab omnibus mortalibus exploratum abunde teneri. In omnem terram exivit ſonus eorum, et in fines orbis terrarum verba illorum. Andrea Hyperius *in* D. Pauli *ad Romanos Epiſtolam exegema* cap. 10. verſ. 18.

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come the sonnes of God. For we must be sonnes before we be heires, and sonnes by adoption, before wee bee made Kings and Priests unto his Father. I never read that passage of our Apostle *Rom.* 8.15. [*Yee have not received the spirit of bondage againe to feare, but yee have received the spirit of adoption, whereby wee cry Abba Father*] but I alwaies conceived there was somewhat more contayned in it, then was to be found in any lexicon or vulgar Scholiast: yet what it should be in particular I learned of late from a * learned Professor of another facultie, which hee hath adorned by his more then ordinary skill in sacred Antiquity and miscellane Philologie. Now if wee value the Apostles words *per quem clamamus Abba Pater* with reference to the legall custome, or manner by which some sort of slaves by birth and condition, did claime the priviledge of manumission or of Adoption amongst the ancient Jewes: the expression is ful of elegancie and most divine: the manner of the Adoption to hereditaments temporall, was a kinde of typicall prophecy of our Adoptiõ to our eternall inheritãce in the heavẽs.

10. Were we as well acquainted either with boyes playes in ancient times, as with our Christ-

* *Et fallor nimium nisi ex hoc more et locutionis genere pendeat tum Phrasis illa sacra apud D. Paulum* νἱοθεσία, *sive adoptione in Epistola ad Galatas* IV, *ut eos qui sub lege erant redimeret, ut adoptionem filiorum (seu liberorum) reciperemus: Quoniam autem estis filij (seu liberi) misit Deus spiritum filij sui in corda vestra clamantem, Abba, Pater. Itaque jam non es servus sed filius aut (vt oles) et hæres Dei per Christum; tum illa ad Romanos* VIII. 14. *Quicunque Spiritu Dei aguntur ii sunt filij (seu liberi) Dei. Non enim accepistis spiritum servitutis in timorem, sed accepistis spiritum adoptionis filiorum (seu liberorum) Dei, in quo κράζομεν, eodem vocabulo utroque in loco utitur, clamamus Abba, Pater. Ipse enim spiritus testimonium reddit spiritui nostro, quòd sumus filij (seu liberi Dei. Si autem filij (seu liberi) et hæredes. Elegans est, ad receptos Ebræorum mores alludere.* Johannes Seldenus *de successionibus in bona defuncti &c. ad leges Hæbreorum cap.* 4.

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mas ſports; or with the ſeverall kindes of Olympick games, as we are with our Countrey May-games or horſeraces; we might bee more beholden to our ſelves in many points then to ordinary profeſt expoſitors of ſacred writ. For even unto childiſh ſports the father of the fatherleſſe, and guardian of the helpleſſe, our Saviour himſelfe, ſometimes referres us for the true meaning of his parables, as in *Matthew* 11, if wee may beleeve *Lyra* or *Theophilact* in matter of fact; ***But whereunto ſhall I liken this generation. It is like unto children ſitting in the markets, and calling unto their fellowes, and ſaying, wee have piped unto you and yee have not danced; we have mourned unto you, and yee have not lamented. For Iohn came neither eating nor drinking and yet they ſay he hath a Devill. The ſonne of man came eating and drinking, and they ſay. Behold a man glutton and a wine bibber, a friend of Publicanes and ſinners; But wiſedome is juſtified of her children.*** But whether there were any ſuch poſitive cuſtome amongſt children, as *Lyra* and *Theophilact* relate, I will not diſpute *pro* or *con*: However, **Maldonats* obſervation upon the place is of very

**Paulò propiùs ſenſum videtur* Hugo Card. *attigiſſe: ſcribit enim non perſonas perſonis; ſed negotium negotio: nec partes partibus: ſed totum toti cõparari. Senſum enim eſſe, perinde ſe ſcribarũ & Phariſæorũ cauſam habere, atq; ſi pueri dicant ſodalibus ſuis, cecinimus vobis, &c. Sic enim poſſe illis dici, Ioannes vobis lamentatus eſt, & nõ planxiſtis; filius hominis cecinit, & non ſaltaſtis. Hunc eſſe verum ſenſum ver. 19. magis probabimus. Nunc ſatis eſt ut moneamus valde eſſe uſitatum, ut in parabolis non perſonæ perſonis, non partes partibus; ſed totum negotium, toti negotio comparetur. Ca. 13. 24 ſimilis factum eſt regnum cælorum homini, qui ſeminavit bonum ſemen in agro. Non enim regnum cælorum homini, ſed potius ſemini, aut agro ſimile eſt. Itaq; ſenſus eſt, idem accidit in regno cælorum, atq; ſi quis ſeminaſſet bonum ſemen in agro ſuo. & ibidem verſiculo 45. Simile eſt regnum cælorum homini negotiatori quærenti bonas margaritas. Non enim homini ſed potius margaritæ ſimile eſt, & idem accidit in regno cælorum, atq; ſi quis quærat bonas margaritas, inventa autem una pretioſa margarita vendat omnia, quæ habeat, & emat eam. Sexcenta ſunt exempla generis ejuſdem. Itaq; fruſtra laborat, qui anxiè quærit, quomodo perſonæ perſonis, partes partibus reſpondeant. Totum ſententiæ corpus intuendum eſt, & integrum ex integra parabola trahendum: ne in partes diviſum pereat, atq; diſſoluatur.* Maldo. verſ. 16. cap. undeci. Mat.

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Sect. 2. good use for any that either intend to make a comment or to reade Commentators upon our Saviours parables, with liberty of judgement or discretion. The best is, *Iansenius* hath better expounded this place with reference unto Childrens sports in generall, then *Lyra* or *Theophilact* have done, although wee grant them such a peculiar kinde of sporting as they supposed was then in use. *Verum ut ludi genus hoc incertum est, ita nec convenit literæ. Non enim in litera dicuntur hi quidem dicere*, Cantavimus vobis & non saltastis, *alijs vero*, lamentavimus & non ploraſtis, *sed utr ũq; eisdem tribuitur. Et vana est Nicolai interpretatio, qui ideo dictum putat* [coæqualibus suis dicũt,] *quia pueri divisi erant in duas æquales partes. Coæquales enim proprie dicuntur Coætanei, & Græcè in Matthæo*, est ἡλικιώτας, *id est, sodalibus. Proinde simplicius fuerit, sine specialis alicujus ludi imaginatione exemplum hoc intelligere secundùm consuetudinem communem puerorum, qui in foro & latioribus locis civitatum congregati inter se student ludendo effingere, quicquid ab aliis vident serio agi. Itaq; aliquando nuptias effingunt, & nuptiales lætitias tibiarum aut aliorum instrumentorum cantu imitantur; aliquando verò funeralia obsequia exprimunt, in quibus apud Iudæos planctibus & lamentatione quorundam ac lugubrium decantatione, solent homines ad tristitiam & fletum provocari. Hæc dum imitantur pueri, fit frequenter, ut quod joco agunt, non sit efficax, vel ad tripudia nuptialia, vel ad fletus funerales provocandos.*

11. But as for the Olympick games, or the like whether elsewhere instituted in imitation of them

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them or before them, it is evident, that the Apoſtles and other ſacred writers (S. *Paul* eſpecially) had both ſeene them, and made good uſe of them for the more lively expreſſions of many Chriſtian duties. And unleſſe wee know the particular * Cuſtomes unto which their words referre, wee ſhall but play at Blinde man-buffe in our expoſitions of them, or in our exhortations to ſuch practiſes as they preſcribe, *Conſider him* (ſaith our Apoſtle) *that endured ſuch contradiction of ſinners againſt himſelfe, leſt yee be weary and faint in your mindes, yee have not yet reſiſted unto blood, ſtriving againſt ſinne.* *Heb.* 12. 3, 4. The words are metaphoricall, or *Verbo tenùs* Allegoricall, and allude unto thoſe ſtrivings or conflicts which ſeldome were determined without blood, wherein it was a ſhame to yeeld, before any blood was drawne. Such was the law or practiſe of thoſe games which the Latines call *Pugilatus*, wherein *manus demittere*, to let downe the hands, was an acknowledgment of victory; which happily might have been recovered by the party wounded or remitting his hands, unleſſe his heart had beene weaker then his hands. To this purpoſe that exhortation *Heb.* 12. 12. *Wherefore erect the hands which hang downe, and the feeble knees.* The duty whereto he exhorts them, was no practiſe of almes or charity towards impotent or feeble men, but that the *Paſtors*, whom this precept doth eſpecially concerne, ſhould encourage their flock to ſtrive againſt ſinne, with as great courage and reſolution as the Olympick or other Gameſters did againſt

* All that concerne this argument are exquiſitely handled by *Petrus Faber* in his *Agoniſticon.*

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against their Antagonists, not to let downe their hands, or give over after many wounds or resistance unto blood; as being sure, though they dyed in fight to be better rewarded, then the Victors were in these bodily fights. Unto the same courage and resolution the Prophet *Isaiah* had exhorted the people of God in his age, though not them onely but all succeeding generations. For his words are typically prophetical, & point directly to the time of our Saviours comming to visite and redeeme his people: and yet allusive withall unto the bodily strivings or wrestlings of those ancient times. *Isa.* 35. 34. *Strengthen yee the weake hands, and confirme the feeble knees, say to them that are of a fearefull heart, Bee strong, feare not, behold your God will come with vengeance, even God with a recompence, he will come and save you.* The end and scope as well of the Prophet as of our Apostle, was to inspire such life and courage into Gods people in their heaviest pressures, as that *Cæsarean* soldier did into his mates, when *Pompeyes* followers, in *Cæsars* absence, had almost beaten them out of their trenches:

(a) Lucanus

——(a) *Peterem fælicior umbras*
Cæsaris aspectu, testem hunc fortuna negavit;
Pompeio laudante cadam &c.
Vicimus, O Socij, veniet qui vindicet arces.

12. If we knew the true importance of *manus remissas*, wee might know withall the true importance of βέβηλος, used by our Apostle in the same place; which sometimes signifies a profane person,

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person, but so it signifies by consequence onely: the punctuall meaning of it in this chapter ver. 16. (if I be not mistaken) is better expresst by the Syriack רפי and by the Latine *remissus*, then by *profanus*, that is, such a one as is ready to yeeld rather then to endure any hard conflict; or such as *Esau* was, who did choose rather to relinquish his inheritance then to suffer a sharpe hunger or thrist for a season.

Usuall it was with S. *Paul*, and with other (whether sacred writers or writers of sacred mysteries) to draw arguments *a minore ad majus*, that is, from the practise of such as were disposed to try masteries for temporary Crownes or Garlands, to perswade such abstinence or other observances requisite for all who seeke after the incorruptible Crowne of glory, which cannot bee taken from them: for the winning or wearing whereof no man can be prevented, so he strive for it lawfully. Witnesse that one place, for this present. 1 *Cor.* 9. 24, 25, &c. *Know yee not that they which runne in a race, runne all, but one receiveth the price? So runne, that yee may obtaine; And every man that striveth for the masterie, is temperate in all things. Now they doe it to obtaine a corruptible Crowne, but wee an incorruptible. I therefore so run, not as uncertainly: so fight I not as one that beateth the aire. But I keepe under my body, and bring it into subjection, least that by any meanes, when I have preached to others, I my selfe should be a cast-away.* But if of all those which runne in secular races, it bee not possible for more then one to receive the prize

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prize, or (as the originall word imports) to snatch it from the *blede* or staffe whereto they runne; we may be sure that not so many would offer themselves to try masteries in this kinde, as otherwise would be forward, if every one that did his devoire might be assured of some reward sufficient to acquit or countervaile his paines. If then this similitude betweene such as seeke a corruptible and an incorruptible Crowne, did run (as we say) *quatuor pedibus*, few of our Apostles Auditors would have adventured their paines or endeavours in that Christian course to which he exhorted all.

Maldonats forementioned rule for the right interpretation of parables or similitudes of this kinde, is as usefull for the right interpretation of this place, as for any other parable or similitude in Scripture: and his rule (or rather the rule of *Hugo Cardinalis* from whom he borrowed his animadversions upon *Matthew*, 11. 16.) is thus. (b) *We are not to compare persons with persons, nor to be curious in suting particulars to particulars, but to accord the whole businesses handled in grosse: as when it is said, The Kingdome of heaven is like unto a man that sowed good seed in his field, wee are not to parallel the man, but rather the seed sowne, or the field where it is sowen, with the kingdome of heaven: or in this or the like generalitie, It happeneth in the plantation of the kingdome of heaven, as when a man hath sowne good seed in his ground, the envious man comes and sowes tares.*

(b) See his words noted in the margine, paragraph the 10, of this chapter.

13. But what was S. *Pauls* meaning in the 24. of

of the forecited Chapter? That every one which professeth Christianity must be more resolutely circumspect in his undertakings and their managings, then those few in comparison are, who enter the lists for a temporall prize or garland. Otherwise they shall be sure to faile of their hopes, to be in worse case then such as come only as spectators, that purpose to be no actors in such prizes, or then such Actors as doe *nihil agere*, or after they have runne, sit downe with losse. To this effect he expresses himselfe in the verses following; *Every man that striveth for the mastery, is temperate in all things &c.* But the very literall importance of those three words in the originall ἐγκρατεύομαι, πυκτεύω and ἀδόκιμος, cannot bee so well learned from any dictionary or *Lexicon*, as from such as write of the Olympick games, or of that kinde of triall of masteries which in his time or before was in use. The word ἐγκρατεύομαι is proper (I take it) unto Wrestlers, whose practise it was to keep under other mens bodies not their own, or to keepe their Antagonists from all advantage of hold, either gotten or aimed at. But our Apostle did imitate their practise upon his owne body, not on any others, for his owne body was his chiefe Antagonist. The word πυκτεύω hath in that place no immediate reference unto the preaching of the Gospell, but did generally import such as were tryers of Olympick games, whether *wrestlings, whirlebats*, or the like. The word ἀδόκιμος comprehends all which lost the prize for which they contended, whether by sluggishnesse or foule play. The

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Sect. 2. The ſame word commeth to ſignifie a *Reprobate*, or a man finally rejected by God, or irreverſibly deprived of his good ſpirit, but at the ſecond third or fourth hand. And thoſe interpreters of ſacred writ, who take this title uſuall in Scripture to be a metaphor or ſpeech borrowed from falſe coines or counterfeit metals, faile more in Logique then in Grammar, though faile they doe in both. It ſometimes indeed referres or alludes unto falſe or counterfeit coines, and according to this *referent* it comes the neareſt to the denotation of a Reprobate, or a man finally rejected by God. For that coine which is for ſubſtance but braſſe or copper, will hardly (if at all) after it be caſt aſide upon tryall, go amongſt wiſe men for currant money. The tranſmutation of baſer metals into more pretious, however ſome men profeſſe this ſkill, is ſeldome effected, perhaps not facible: whereas he that was this yeare ἀδόκιμος in the Olympick games or other like prizes, might the next yeare be δόκιμος, or crowned as victor. But the originall word, for its formall or abſtract ſignification, is a great deale more generall then to be reſtrained either to coyned metalls, or to men which ſtrive for maſtery in any kinde of activity. It properly imports a *rejection upon juſt tryall*, and is applyable to matters and perſons almoſt infinite.

14. Or if we interpret this word by its reference unto money or coynes, yet even theſe may be ἀδόκιμα more wayes then one; either for the baſeneſſe of the metall, or for the counterfeit ſtamp,

ſtamp, or for want of weight. For if it bee but ſome few graines too light, any man may refuſe it, although it beare *Cæſars* image and ſuperſcription. Or if it be full waight and pure gold withall; yet if it be elſewhere eſtamped, then where *Cæſar* ſhall appoint, or by any ſtamp or perſon not authorized, no man is bound to receive it, and he that tenders it, is to be puniſhed. And yet both theſe kindes of Reprobate coines may bee legitimated or made currant, by new coining or addition of quantitie without any alteration of the qualitie. But coines ἀδόκιμα for the metall, as if that be braſſe, copper, or ſilver gilt, and eſtamped for gold, albeit they be full waight, are by no Lawes currant. And yet ſome there be (as we ſaid) which profeſſe the art of turning ſuch metalls into gold, but whether this be facible, or no, is no point of Divinity. But ſurely the Almighty Creator of all things hath more ſkill in transforming men of what condition ſoever, then any Alchymiſt hath in changing metalls from worſe to better. Even ſuch as are ſaid to bee given over by him into a Reprobate ſenſe εἰς νοῦν ἀδόκιμον, may (for ought we know) bee afterwards refined by him, and become εὐδόκιμοι, Juſtifiable men. Many of the Gentiles were delivered by him into a reprobate ſenſe, not particular perſons only, but even whole Nations; and ſo hath the Natiõ of the Jews for the moſt part bin for theſe many yeares. But that God did finally reprobate any perſon, whether Jew or Gentile which lived in oppoſition to the Chriſtian faith, or whether

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there ſhall not be a reverſion of that curſe which hath befalne the Jewiſh or other nation, God alone muſt judge and determine. So that it will be hard for any man to prove that the word ἀΐδιος doth any where in the new Teſtament punctually anſwere unto that uſe or notion which cuſtom hath now in a manner preſcribed for in many theologicall diſputes; that is for men irreverſibly fitted or deſigned to everlaſting deſtruction. If in any place it were to be taken in this ſtrict ſenſe I ſhould ſuſpect that of S. *Paul.* 2 *Cor.* 13. 5. above others; but that not from the Grammaticall ſignification of the word, or from any reference it hath in that place more then any other to falſe coynes, but from the peculiar reference which the matter and circumſtances of that place have to matters of fact or hiſtoricall types in the old Teſtament; without whoſe knowledge or obſervation the true meaning or importance of many words uſuall in the New, can never be truly valued. The Apoſtles words in the forecited place are thus; *Examine your ſelves whether yee be in the faith, prove your owne ſelves; know yee not your owne ſelves, how that Ieſus Chriſt is in you, except yee bee Reprobates?*

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Of the use of sacred, or miscellane Theology for finding out as well the literall, as the mysticall, or other senses of Scripture.

WHat shall we say then, that every one that is not certaine of his owne salvation, or every one not assured by faith that his name is written in the booke of life, is irreversibly appointed to everlasting death, or ἀδόκιμος according to our Apostles meaning in this place? God forbid. No Christian man (I hope) will forbid us, or deny us leave to restraine the Apostles words, in what sense soever we take them, unto such men only as those Corinthians were, that is to men which have beene instructed in all points necessary for a Christian to believe, to men that have been baptised in this faith, to men partakers in a plentifull manner of the word preached and of the Sacraments. But may wee or ought wee to apply this peremptory sentence unto every man that is a visible member of the true Chruch, or of those Churches in which the pure word is constantly preached, and the Sacraments duely administred? Are all these bound upon paine of Reprobation to beleeve, either that they are already compleatly regenerated, or that they have so mortified the deeds of the body, that they cannot die the death of the soule? If thus wee should preach or

Sect. 2. teach; how ſhould wee be able to comfort afflicted conſciences in their perplexed feares? And would not the beſt fruites of our labours be preſumption in many, and deſpaire in moſt of our hearers? Yet if thus wee may not ſay, muſt wee therefore deny that the word ἀδόκιμος is in the forecited place to be taken in that ſtrict ſenſe, in which it is uſually taken by ſome moderne Divines, not in that place only but in many others of the new Teſtament, that is, for men either irreverſibly ordained to death, or finally forſaken of God? That the word is uſed by our Apoſtle in this ſtrict ſenſe, I dare not either peremptorily affirme or deny. The point more queſtionable and more uſefull for our edification will bee, to inquire what the Apoſtle meanes by theſe words, *Know yee not, that Ieſus Chriſt is in you?* The branches of the enquiry are two; the firſt what manner of Chriſts being in them is here to be underſtood. The ſecond what kinde of knowledge they were to have of his being in them: or whether for Chriſt to be in them be all one, as for them to be in Chriſt by the ſpirit of regeneration and adoption, or all one, as to be elected, that is irreverſibly ordained unto glory; and whether they were bound to beleeve all this *certitudine fidei*, by the certainty of faith.

2. To this wee anſwer that neither all nor any of thoſe points were neceſſarily to be beleeved by theſe Corinthians, much leſſe by ordinary Chriſtians at this day; albeit we grant the word *Reprobates* to be taken in the ſtricteſt ſenſe, that is for

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for men irreversibly fitted for destruction. For so it may be taken, and in my opinion ought to be taken in that place if in any. But so taking it, wee must rate our Apostles meaning in the words precedent [*Know yee not that Christ is in you*] by that peculiar reference, which the present estate of those Corinthians had unto the estate of the rebellious Israelites, who after so many wonders and manifest documents of Gods peculiar providence over them, did tempt him and require further signes, whether God were among them or no. *Exod.* 17. 7. *And he called the name of the place* Massah *and* Meribah, *because of the Children of Israel, and because they tempted the Lord saying; Is the Lord among us or not?* Unto the same height of iniquitie those Pharisees were come, who after they had seene so many miracles done by our Saviour, as did fully testifie that he was that very God whom their Fathers had thus tempted in the wildernesse, yet *came forth unto him, and beganne to question with him, seeking of him a signe from heaven, tempting him. Marke* 8. 11. And hence it was, that this Heavenly Physitian of their soules, upon this desperate Crisis, *sighed deeply in his spirit, and said, Why doth this generation seeke after a signe? Verily I say unto you, there shall be no signe given to this generation: and he left them. ver.* 12, 13. Now these Corinthians, after unquestionable experiments of many miraculous effects of Christs power wrought amongst them by the ministry of *Paul*, did seeke after a further proofe or signe of Christs speaking in him, 2 *Cor.* 13. 3. and for

Sect. 2. their ſatisfaction, he exhorts them to examine themſelves whether Chriſt were not in them, not in him alone: and this they might know, unleſſe they were ἀδόκιμοι that is, ſuch Reprobates as the forementioned rebellious Iſraelites were. For it could be no other then a Symptome or Criſis of a Reprobate minde, or of men rejected by God and left of Chriſt, to murmur, doubt or queſtion, whether the gift of tongues, of healing, and other wonderfull effects of Chriſts power manifeſted by *Pauls* miniſterie, did not truly teſtifie that his Commiſſion was from heaven, or that Chriſt was amongſt them, to wit, in that Church. For ſo the originall ἐν ὑμῖν is in his place to be taken, as it is elſewhere in the New Teſtament; as when our Saviour ſaith to the Phariſees *Luke* 17. 21. *The Kingdome of Heaven is within you*, ἐντὸς ὑμῶν, that is, the power of it is manifeſted amongſt you: but he meant not that the Kingdome of heaven was in the hearts of all them to whom he ſpake. And ſo the Septuagint (whom the Evangeliſts and Apoſtles follow) renders the Hebrew בְּקִרְבֵּנוּ in the forcited place *Ex.* 17. 7, not ἐντὸς ἡμῶν, but ἐν ἡμῖν, *Is the Lord in us, or no?* So that neither our Saviours expreſſion, nor that of the Apoſtle 2 *Cor.* 9. doth inferre any more then we have ſaid.

3 It is not all one for any amongſt us to doubt or queſtion whether the doctrine conteyned in the Apoſtles Creede or in the new Teſtament, be the doctrine of life and ſalvation; as to doubt or be uncertaine, whether he himſelfe be perſonally in the eſtate of life or a choſen veſſell. To doubt

doubt of the former generall is infidelity, a ſinne not incident to a true Chriſtian. But many amongſt us may doubt of the later point, and yet be as good Chriſtians, as thoſe who think they have aſſurance of faith, that they are predeſtinated, and condemne all others as Reprobates in the worſt ſenſe, who doe not as certainely beleeve that they live in Chriſt, as that Chriſt died for ſinners. But this was no part of our Apoſtles meaning in that paſſage to the Corinthians. The queſtion betweene him and them was not about ſpeciall beleife of perſonall election, but about this generall, whether he were a true Apoſtle or no: Or, whether the miracles which had beene manifeſted amongſt them by his miniſtery, were wrought by the power of Chriſt or no. If they cõtinued in this doubt or tempting of God, they would (as he forewarnes them) hereby prove themſelves to be ἀδόκιμοι, that is ſuch as the murmuring Iſraelites had beene, or ſuch as the preſent generation of the Jews for the moſt part, were, that is, caſt off from being Gods Church or people. So that if we take the word ἀδόκιμοι in the ſtricteſt and ſevereſt ſenſe, it rather imports a nationall or provincicall rejection of that people from being his people, or from his reſidency amongſt them by his publique Spirit, than a perſonall Reprobation of every particular or individuall. For to pronounce thus much of every Jew, that hath not adjoyned himſelfe to Chriſts body the Church, ſince the generall rejection of that Nation, is beyond my Commiſſion, altogether Cap. 19

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without the præcincts of this preſent inquiſition, which was onely to ſhew the true uſe of ſacred Philologie for finding out the juſt extent and value of many paſſages aſwell in the old Teſtament as in the New, whoſe grammaticall ſenſe is for the ſubſtance uſually plaine, but indeterminable for quantity, without obſervance of their peculiar references either to ſome ſpeciall matter of fact recorded in Scripture, or to ſome ſacred paſſages more ancient.

4. What place of Scripture is there leſſe controverſible for grammaticall ſignification of the words then that of S. *Paul* Rom. 9. 19? ἐρεῖς μοι, τί ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκε, *Thou wilt ſay unto me; Why doth he yet finde fault or chide? for who hath reſiſted his will?* To this effect an ordinary Scholar in any extraordinary Grammar Schoole in this Kingdome would at firſt ſight render the originall. But concerning the extent of the ſame words take in this unqueſtionable ſenſe, there is and hath beene much controverſie amongſt great profeſſors of Divinity. Many extend them to Reprobates in generall, as if our Apoſtle had ſaid, [Why doth he finde fault with Reprobates, ſeeing he hath irreſiſtibly ordayned them to deſtruction?] But what occaſion S. *Paul* here had to mention Gods chiding or expoſtulation with Reprobates in generall, is without my capacitie to conceive. Or were it granted that τί μέμφεται, *why doth he chide*, doth referre to all this ſort of men; yet would it ſtill remaine queſtionable, unto what time or part of time the particle

particle ἔτι did referre; for it is an adverbe of time not to be universally taken for all ſucceſſions of time, but alwayes points at ſome limited portion of time. God doth not alwayes finde fault or expoſtulate either with all Reprobates, or with any one Reprobate. Cap. 19

5. The limitation then of this ſpeech in reſpect of the perſon, muſt be taken from reference to that which the Apoſtle had ſaid ver. 17. ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, *For this very cauſe have I raiſed thee, or ſtirred thee up, that I might ſhew my power in thee*. Now theſe words referre to *Pharaoh* alone, to that *Pharaoh* whoſe heart was remarkably hardened. Nor did God at all times from his birth chide or expoſtulate with this very *Pharaoh*. The word ἔτι implies, and our Apoſtle ſuppoſeth, that the Lord had expoſtulated with him before that time, unto which our Apoſtles words in ſpeciall referre. Otherwiſe the word ἔτι would have no place in that paſſage according to any grammar ſenſe; for that is, as if he had ſaid, why doth hee chide or finde fault with him any longer, or why doth he expoſtulate with him at all, after that time wherein he had ſaid, *For this very purpoſe have I raiſed thee up, or kept thee alive* (being already fitted for deſtruction) *that I might ſhew my power in thee.*

6. This queſtion is very pertinently made by our Apoſtle, ſeeing *Pharaoh* at this time was ſo hardened, that he could not repent, without ſome ſpeciall mercy or extraordinary diſpenſation. For wiſe men only chide thoſe of whoſe amendment there

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there is some, though small hope left. Unto this *Quære* our Apostle frames that answere; *Nay but O man, who art thou that replyes against God. ver.* 20. unto 24. Concerning the punctuall meaning of which, I have none for the present, if any other man have any desire to dispute, my advise unto him is, that he would weigh our Apostles forecited words ἢ ἐκ μέμφεται, with that speech of God to *Pharaoh*, unto which our Apostle referres us, *Exod.* 9.18. ἔτι ἔν σὺ ἐμπεῖ τῷ λαῷ μου, τοῦ μὴ ἐξαποστεῖλαι αὐτούς; *and yet exaltest thou thy selfe against my people, that thou wilt not let them goe?* And this God spake unto *Pharaoh* immediately after hee had told him, *for this very purpose have I raised thee up*; or (as the *Septuagint*, and *Iunius*) *for this very purpose have I reserved thee alive*: with whose translation and interpretation of this place in *Exodus*, I would request every ingenuous sober reader to acquaint himselfe, as well as with the ordinary expositors of the 9. to the Romanes, and not adventure to saile in a narrow uncouch and unsounded sea only with the help of a generall carde, as some have done, and for want of an experienced *Pilot* have either fallen upon dangerous Rocks, or stricken upon such shelves as there is small hope of their safe arivall without some such extraordinary mercy, as S. *Paul* and his fellow passengers found, yet with losse of the ship wherein they sailed.

7. Divers other places of Scripture there be, which (in my opinion) are usually extended beyond their native compasse, though sometimes without any great danger of bad consequences, yet

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yet alwayes with some losse of contentment to him that desires the true knowledge of the holy Ghosts meaning in them. And thus they are over-extended through want of observation, unto what matters of fact, or speciall circumstances of some peculiar times they punctually referre. Seeing the Psalmist in the eighth Psal. doth so magnifie the goodnesse of God, and his speciall providence over mankinde in generall; it must needs put an observant Reader of those sacred Hymnes to a demurre, why the Author of the 90 Psalme should so pathetically complain of the shortnesse and misery of mens dayes or yeares. And to this demurre; I know not how to make any just reply, if wee take the matter of his complaints to concerne all men which lived either in that time or since. But if we consider that *Moses* the man of God was the Author of that Psalme, (as the inscription of it directs us to think) and that hee penned it some few yeares after the deliverance of Gods people by him out of Ægypt; the cause or occasion of the complaint is very justifiable and serious, yet peculiar to those present times and the people whereof he was governour. For I think it was never experienced in any age or Nation besides, that of sixe hundred thousand living soules, and likely to live in respect of the constitution of their bodies or any Epidemicall disease, that then did raigne, so few (males at laest) should outlive threescore and tenne yeares, and fewer foure-score. And yet of all the males which had beene delivered out of Ægypt, not one that

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was but twenty yeares old did live above threescore yeares, not one that was but thirty could live above threescore and tenne, not one that was but forty (two or three only excepted,) could live above foureſcore yeares; or if ſome attained to that age or above it, yet their pilgrimage was to be full of ſorrow, all of them, (beſides two or three) excluded by oath from entring into the Land of their promiſed reſt; all above twenty (beſides *Caleb* and *Ioſhuah*) were to dye within forty yeares in the wilderneſſe (c) Even *Moſes* the man of God himſelfe, who penned this Pſal. was prohibited to enter into the Land of Canaan and therefore had juſt reaſon to complaine, as there he doth (yet without murmuring) not of Gods diſreſpect unto mankinde in generall, but of that heavy doome which he had pronounced againſt all the ſonnes of *Iacob* above twenty years old; of which number we cannot imagine fewer then two hundred thouſand. That the 33. verſe of *Pſalme* the 78. [*therefore their dayes did he conſume in vanity, and their yeares in trouble*] doth punctually referre unto that ſentence denounced *Numb.* 14. againſt thoſe rebellious Iſraelites whoſe carkeiſes fell in the wilderneſſe, is unqueſtionable. Now albeit the words of this verſe bee not the ſame with thoſe of *Moſes Pſal.* 90. 10. [*Yet is their ſtrength labour and ſorrow: for it is ſoon cut off, and we flie away*] yet their ſignification is Synonimal.

(c) Deut. 4. 21.

8. But this errour in ſtretching the native ſenſe of Scriptures beyond its proper liſts or bounds:

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bounds: is sometimes committed by oversight, not in matters of history or morality only, but in the greatest mysteries of faith, as in that place *Ierem.* 31. 22. *How long wilt thou goe about, O thou backsliding daughter? For the Lord hath created a new thing in the earth, A woman shall compasse a man,* (as we usually reade it.) Such as acknowledge the great mystery of the womans seed, or incarnation of the sonne of God, to bee included in this prophecy, extend the native signification of the word בָּאָרֶץ in the *earth*, too farre. Howbeit in this errour or oversight, there is no falshood; for that the woman or female should enclose or compasse the male, or that mighty one the second *Adam*, was a new thing indeed and a wonder to all the earth. But this generall truth doth not hit the punctuall meaning of the holy Ghost in that place, for the word אֶרֶץ *earth*, is to be restrained unto the Land of Ephraim or of Israel, as it was opposed unto the Land of Judah. Thus much the literall circūstance of this prophecy alone wil enforce, and that prophecy of *Isaiah* parallel unto this, will perswade us, *Isa.* 11. 13. *The envy also of Ephraim shall depart, and the Adversaries of Iudah shall be cut off: Ephraim shall not envy Iudah, and Iudah shall not vexe or upbraid Ephraim.* The implication is, that the one Kingdome was to share with the other in the fulfilling of this grand mystery foretold by these two Prophets in the forecited Chapters. The Kingdome of Ephraim, of which Nazareth was a Limbe (though a smal one) was to be graced with the Messias conception and

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and incarnation, and with the Angell Gabriels preſence for the avoucher. The Kingdome of Judah (whereof Bethlem was a remarkable portion) was to be dignified with his birth; and that was proclaimed by an hoſt of Angells.

9. Of this myſtery I have treated in other *meditations publiſhed ſome fifteene yeares agoe, and ſhould ſcarcely ſo much as have touched it in this place, had not ſome exquiſite *Hebricians (with whoſe meditations I have ſince that time beene acquainted) without any reference to what I had then ſaid or conceived, altogether waived or ſlighted the great myſtery acknowledged by antiquity as well Jewiſh as Chriſtian, in this place of the Prophet *Ieremy*. In their opinion, *the new thing* which the Lord promiſed to create in the earth, is no more then that the Law *Deut.* 24. 1, 2, 3, 4. (though indiſpenſable in reſpect of man and wife) ſhould be diſpenſed with, or repealed, as it did concerne Ephraim or Iſrael who had beene ſometimes Gods ſpouſe, but now divorced for her manifold adulteries, and yet by Gods ſpeciall grace had libertie to returne unto him againe. To this purpoſe I am not ignorant that ſome later Rabbines interpret this place, (as they doe many other) to elevate the myſtery of the incarnation; but ſo doe not thoſe exquiſite Chriſtian Hebricians, from whom I muſt crave pardon to diſſent. All that they ſay concerning Gods diſpenſation with that Law, *Deut.* 24. is moſt true, but not the whole truth, nor any part of the Prophet *Ieremies* true meaning in that 31. Chapter.

*See Nazareth & Bethlehé, or Iſraels portion in the ſonne of Ieſſe.
*Ainſwor: upon Deu. 24. ver. 3.

Chapter. That meaning which they would faſten upon this place, was expreſſely delivered by our Prophet, Chap. 3. not to Ephraim, but to Judah before ſhee followed Ephraim into Captivitie; and therefore this could be no new thing to bee created afterwards in the Land of Ephraim. *They ſay if a man put away his wife, and ſhee goe from him and become another mans, ſhall he turn unto her again, ſhall not the Land be greatly polluted? But thou haſt played the harlot with many Lovers, yet returne again to me, ſaith the Lord.* Cap. 19.

10. And however the originall * *Bara* doe not alwayes include as much, as ſome Schoolemen would appropriate to the Latine *creare*, that is to make ſomething of meere nothing: yet it uſually imports ſome great worke of the Almighty maker, which one way or other is æquivalent, or more then æquivalent, to the firſt creation of Heaven and Earth out of nothing, if we may beleeve *Capito* and *Fagius*, upon whō any Novice in the Hebrew tongue, or ordinary profeſſor of it, may as ſafely pitch an implicite beleef or truſt, as upon any wch have lived ſince their times. Againe however the Prophet *Ieremy* Chap. 3. 1. avouch a relaxation of that peremptory Law *Deut.* 24. 4.

* *Non extat apud nos in lingua ſancta (vocabulum) quo productionem rei ex nihilo ſignificamus niſi* ברא Bara *Similiter & Rabi David Kimhi Omnis ſignificatio creationis eſt innovatio rei, & progreſſio ejus a non eſſe ad eſſe. Secundo, uſurpat etiam Scriptura [creandi] verbum, ubi aliquid non ex mero nihilo, ſed ex præjacente materia; ſed quod magnum, eximium, præclarum, & novum quiddam ſit, ſingulari Dei virtute, ac potentia in lucem proferatur. Atq; hinc eſt quodeo utitur, ubi cetorum, & hominis conditionem proponit. Sunt enim cæti vaſtæ, & portentoſæ quodammodo magnitudinis. Homo ob eximias dotes omnibus creaturis præſtat imo omnium creaturarum quaſi caput & princeps eſt. Hunc quoque vim ſignificandi, creandi verbum in Numeris habet cap. 16. 30. ubi de abſorptione Corah, Dathan, & Abiram agitur. Ibi enim Moſes ſic loquitur. Sin recens quicquam creaverit Dominus, aperueritque terra os ſuum & devoraverit eos. Fagius in collatione in Cap. 1. Gen. ac etiam in exegeſi dictionum hebraicarum in idem caput.*

yet

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but Magor Missabib. *For thus saith the Lord, behold I will make thee a terrour unto thy selfe, and to all thy Friends, and they shall fall by the sword of their Enemies, and thine eyes shall behold it &c. And thou* Pashur *and all that dwell in thine house shall goe into Captivity, and thou shalt come to Babylon, and there thou shalt dye, and shalt be buried there, thou and all thy friends to whom thou hast prophecied lyes*, verse 6. As this *Pashur* was every way beset with terrour, so was the *Geber* every way to bee inclosed or incompassed by *Nekebah* the Female. And the new thing which the Lord promised to Create in the earth hath speciall reference to the first Creation of male and female in mankinde. *Gen.* 1.27. זָכָר וּנְקֵבָה *Male and female* created he thē. The originall which there notifies the *female*, is the very same which our English in the 31. of *Jeremy* renders *woman*, that is the weaker sexe. But the originall *Zakar* —— rendred (*Gen.* 1.27.) by *the male*, is not so much as *Geber*, —— For though every *Geber* be *Zakar*, yet every *Zakar* is not *Geber*, nor was the first *Adam* enstyled by this name. The Prophet *Jeremies* meaning then was, that in this new Creation in the land of *Ephraim*, not the male or man onely, but the mighty male, that *Geber* of whom *Gedeon* and *Sampson* were but types and shadowes, was to be inclosed in the female or weaker sexe, as the first woman or female was in the first male. As she was flesh of his flesh, and bone of his bones, so was this *Geber* to be of that females flesh and bones which was to inclose him. And this was a worke of Gods Crea-

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tion, a new Creation far ſurpaſſing the firſt Creation, wherein the woman was made of man. For in this new Creation the *Geber*, the ſonne of God himſelfe was to be made man of a woman. And it is not unworthy the obſervant Readers conſideration, that when the Lord doth as it were wooe *Ephraim* or Iſrael to returne againe unto their owne Land or to *him*, he doth not intreat them as a huſband doth his wife, but as a loving Father doth his prodigall ſon, or roaming daughter as ver. 20. *Is* Ephraim *my deare ſonne? Is he a pleaſant child? for ſince I ſpake againſt him, I doe earneſtly remember him ſtill: therefore my bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord. Set thee up way markes, make thee high heaps, ſet thine heart toward the high way, even the way which thou wenteſt, Turne againe O Virgin Iſrael, turne againe to theſe thy Citties, how long wilt thou goe about ô thou backſliding Daughter, for the Lord hath created a new thing in the earth (or in thy Land,) the woman ſhall incompaſſe the man.*

11 Divers places there be in the new Teſtamẽt, which touch not upon any article in this Creede, which have tortured many good Interpreters, no leſſe then ſome vulgar Interpreters have tortured them. I ſhall at this time inſtance onely in two. Firſt in that of S. *Matthew* 23.34,35,36. *Behold I ſend unto you Prophets and wiſe men, &c. That upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous* Abel *unto the blood of* Zacharias *ſonne of* Barachias, *whom yee ſlew betweene the Temple and the Altar, verely I ſay unto you,*

all thoſe things ſhall come upon this generation. The reaſon why moſt Interpreters of S. *Matthew* have wandered as men overtaken with a thicke miſt upon a wilde heath or forreſt, was becauſe they did not conſult the *Index Mercurialis*, which S. *Luke*, from the words expreſſely uttered by our Saviour, had ſet up for their better direction. For whereas S. *Matthew* expreſſeth the Epiphonema or concluſion of our Saviours ſpeech, thus; *All theſe things ſhall come upon this generation*: S. *Luke* cap. 11. expreſſeth it; *Verily I ſay unto you it ſhall be required of this generation.* What was to be required of this generation? The blood of all the Prophets frō *Abel* to *Zacharias*, & *Zacharias* his blood in particular. For though this preſent generation by not repenting for their forefathers ſinnes had made themſelves guilty of the blood of all the Prophets, which ſtood upon ſacred Record from *Abels* time unto the deſtruction of the Temple: yet *Abel* and *Zacharias* the high Prieſt, whoſe death was in many reſpects moſt prodigious, were the eſpeciall avengers of blood. For the blood of the one after he was dead, and the dying voice of the other, did cry to God for vengeance. For ſo it is recorded in the ſecond of *Cron.* 24. 22. of *Zacharias*, [*When he dyed he ſaid; The Lord looke upon it, and require it.*] Now our Saviour in the words recorded by S. *Luke*, forewarnes this impenitently ſtubborne generation, that *Zacharias* his dying curſe (which had been through his mediatiō often deferred and often mitigated) ſhould be executed upon them, as an ungodly race of un- Cap. 19

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godly Anceſtors in a fuller meaſure then perhaps *Zacharias* intended. The exact parallel betweene the ſinnes of this people in the dayes of *Ioaſh* King of Judah, who cauſed *Zacharias* to be ſtoned to death in the Temple, and the ſinnes of this preſent generation who put the High Prieſt of their ſoules (the Lord of Glory himſelfe) to an ignominious death; in what ſenſe the blood of *Zacharias* was more required of this generation then the blood of our Saviour or of his Apoſtles; in what manner the death of *Zacharias* and of our Saviour, were the cauſes of this preſent generations deſtruction, I have elſewhere diſcuſſed at large, and, if God permit, meane ſhortly to publiſh amongſt other meditations upō our Saviours propheticall function, or of ſuch prophecies wherin he ſpake as never man ſpake; which were not to be fulfilled in himſelfe, as in his death, reſurrection, and aſcenſion, or comming to judgement. For all prophecies of this ranke which ſhall come into my memory or obſervation, will have their fit place in theſe Commentaries.

12 So will not that ſpeech of his *Mat.* 24.28. *Whereſoever the Carkeſſe is, there will the Eagles be gathered together.* Yet ſeeing the expoſition of this place hath beene omitted in the explication of ſome prophecies with which it hath moſt affinity, as with the ſignes of his comming to Judgement, *Math.* 24. and *Marke* the 13. I have thought good to ſay ſomewhat of it in this place. Moſt Interpreters grant the ſpeech to be proverbiall, and yet (as uttered by our Saviour) to be a

Pro-

Prophecie. The myſterie foretold moſt of the Ancients would have to be the gathering together of Saints unto Chriſts body at the finall judgement; or at leaſt the gathering together of thoſe bodies, which being alive, ſhall be raught up into the ayre to meete him at his comming. But however the Eagles (at leaſt ſome kinde of Eagles) may be fit Emblemes of Gods Saints, yet τὸ πτῶμα the body or Carkeiſe whereto the Eagles reſort, hath no handſome or comely reſemblance of Chriſts appearing in glory; although it were granted that his wounds or ſkarres ſhould then be conſpicuous. I make no queſtion but our Saviour in the forecited place, did meane that kinde of Eagles, whoſe properties we have deſcribed by God himſelfe, even by this our Lord God and Redeemer, *Iob.*39.27. *Doth the Eagle mount up at thy command, and make her neſt on high? ſhe dwelleth and abideth on the Rocke, upon the Crag of the Rocke, and the ſtrong place, from thence ſhe ſeeketh the prey, and her eyes behold a farre off: her young ones alſo ſuck up blood, and where the ſlaine is, there is ſhee.* The Eagle here diſplayed is either the Vulture, or of the Vultures kind, and their ſagacitie whether in ſmelling ſlaine bodies a farre off, or in preſaging where great ſlaughters are like to happen, as alſo their ſwift reſort unto the prey, is well knowne to ſecular Philologers. But the flocking together of this kinde of Eagles doth rather menace deſtruction, then miniſter any matter of comfort, according to the literall ſenſe either of proverbiall ſpeech or of prophecy. So the Pro- Cap.19

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phet *Habakuk* doth character the fierce and ſwift incurſion of the Caldæans by this kinde of Eagles haſtening to the prey, chap. 11. ver. 8. *Their horſes alſo are ſwifter then the Leopards, and are more fierce then the Evening Wolves, and their horſemen ſhall ſpread themſelves, and their horſemen ſhall come from farre; they ſhall flye as the Eagle that haſteth to eate.* And ſo *Moſes* long before had threatned this people *Deut.* 28.49. *The Lord ſhall bring a Nation againſt thee from farre, from the end of the earth, as ſwift as the Eagle fleeth, &c.* And this prophecy was moſt exactly fulfilled in the Conqueſt, oppreſſion, and deſtruction of this Nation by the Romanes and their Allyes, eſpecially the Italians, Spaniſh, Germane, and Britiſh with other of theſe Weſterne Nations. And our Saviour in the forecited place foretels the fulfilling of this prophecy of *Moſes* upō the Jews of that preſent age; For all that our Saviour had ſaid in that 24. of *Matthew* was to be accompliſhed (according to the literall ſenſe) in that age current: for ſo he ſaith ver. 34. *Verely I ſay unto you, this generation ſhall not paſſe, till all theſe things be fulfilled.* Now it is evident, that this gathering together of the Eagles, was to be fulfilled before thoſe ſignes of his comming to judge Jeruſalem were to bee exhibited ver. 29. Our Saviours propheſie then cannot (according to the literall ſenſe) *refer* unto his comming to finall judgement, but unto his comming to viſite Jeruſalem and the Nation of the Jewes, of whom, as he intimates, ſome few ſhould bee ſtrangely reſerved, others remarkably plagued, and

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and ſo to be plagued by the Romanes, whoſe enſigne was the Eagle. Thoſe whom God had forſaken or appointed to the ſlaughter within that age current were (as we ſay) dead in Law; & whitherſoever they fled, the Romane Eagles, which God had authorized to be his executioners of the heavy Judgements there denounced, would be more ſwift then they; more ſagacious then they were ſubtill. And albeit theſe wandring Corps did take the Temple for their Sanctuary, and make Jeruſalem and it, the laſt ſeat of that deadly warre; yet even there ſhould theſe Eagles or Vultures be gathered againſt them, and teach their yong ones to ſuck their blood. And indeed if a man would accurately obſerve the proceſſe and ſucceſſe of the warre againſt them by the Romans, it would appeare to have beene begun and ended rather by ſuch ſecret inſtinct or preſage, as the Eagles have of great ſlaughters then by rationall proiect or humane conſultation.

13. To this expreſſion of the literall meaning of the forecited place S. *Luke* directs me, who of all the three Evangeliſts mentioneth the immediate cauſe or occaſion of our Saviours proverbiall ſpeech, Luke 17.37. *And they anſwered or replyed) and ſaid unto him, where Lord?* The meaning of the interrogatory is, where ſhall the place or ſeate of theſe ſtrange Calamities be? and to this he anſwers, *Whereſoever the body is, there will the Eagles be gathered together.* The importance of his anſwer is, whitherſoever theſe ſons of death ſhall repaire, thither will the executioners of

Sect. 2. Gods wrath be gathered together; to wit, the Romans, who ſhould not ſpare ſuch as did reſiſt or ſeeke to ſave their lives by hoſtility or ſtrength, and yet be ready to ſpare ſuch as would ſubmit themſelves unto their mercy. Thus much (in my apprehenſion) was intimated ver. 33. *Whoſoever ſhall ſeeke to ſave his life, ſhall loſe it, and whoſoever ſhall loſe his life, ſhall preſerve it, I tell you in that night there ſhall be two men in one bed, the one ſhall be taken, the other ſhall be left: Two women ſhall be grinding together, the one ſhall be taken and the other left. And they anſwered and ſaid, where Lord? &c.* This I take to be the literall meaning of this prophecy. As for the myſticall, parallel to this literall (if this afford any ſuch) that cannot elſewhere bee ſo fitly handled, as in the Article of Chriſts comming to judge the world, both quick and dead. Now according to the myſticall ſenſe, we are (I take it,) to underſtand by the body, the bodies of the Saints deceaſed: and then to make the Allegorie or proportion (ſuch as the Scripture alwaies maketh) hanſome and comely: the Eagles muſt not be ſuch as *Iob* deſcribeth, either Vultures, or of Vultures kinde, but *Iovis Aquilæ*, which as Philologers tell us, do not uſe to feed on dead Corps or ſlaine fleſh. Theſe are fit emblemes of the ſwift miniſtery of Celeſtiall Angels in gathering or ſummoning the bodies of deceaſed Saints from the one end of the Earth to the other.

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That the incarnation of God, and of God in the perſon of the Son inſtiled ὁ λογος, the Word, was foretold, præfigured, &c. in the Writings of Moſes. Of the hypoſtaticall union between the Sonne of God and ſeed of Abraham.

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That God according to the literall ſenſe of Scriptures, was in later ages to be incarnate, and to converſe with men, with the ſeed of Abraham *eſpecially here on earth, after ſuch a peculiar manner, as wee Chriſtians beleeve, Chriſt, God and man did.*

THat which in the firſt place we are to know concerning Chriſt and him crucified, is that he was to be both God and man. And this we are to learne from the ſacred Oracles, whether in the literall or myſticall ſenſe, in this order. Firſt, from ſuch Oracles as teach us that God was to be incarnate and to converſe with men *more humano*, after an humane manner here on earth. Secondly, from ſuch divine Oracles as inſtruct us that God was to be incarnate, and thus to converſe with

Sect. 3. with men in the perſon of the Sonne. Thirdly, from ſuch as foretell the manner of the incarnation, and of the permanent union betweene the ſonne of God and the humane nature.

2. To diſpute with the Jew or other Infidell who acknowledgeth the truth of the old teſtament without ſome manifeſt ground of the literall ſenſe, were but to beate the aire. For there can bee no concludent allegoricall or myſticall ſenſe, unleſſe it be grounded on the literall. And of all the branches of the literall ſenſe none is ſo evidently concludent againſt the Jew, the Arian, or Photinian whether ancient or later (to wit, the Socinian) as that which for the moſt part is leaſt obſerved, or moſt ſlenderly proſecuted by ſuch as ſeeke to confute the Jew, or other Infidells or heretiques which ſubſcribe unto the literall ſenſe of the old Teſtament. The beſt Topick or ſeate of arguments for this purpoſe muſt bee borrowed from thoſe paſſages in the Old Teſtament, which according to the plaine literall or grammaticall ſenſe cannot, without blaſphemy or literall ſolæciſme, bee applyed to any perſon but God, to any beſides the God of Iſrael, and yet cannot be meant of God himſelfe (according to the punctuall literall ſenſe) ſave only as he was to be incarnate, or to have his converſation amongſt men, after a more peculiar manner then in the ancient times of the world he had. And theſe places be for number many, perhaps more then all the other prophecies or predictions concerning Chriſt whether literall or myſticall. My purpoſe

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is not in this place to rehearſe all of this kinde which I have obſerved, but rather to explicate ſome few of theſe many.

The firſt ſhall be that *Exod.* 29.45, 46. *And I will dwell amongſt the children of Iſrael, and will bee their God, and they ſhall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell amongſt them: I am the Lord their God.* That this place cannot be literally meant of any perſon, man or Angell, but of God himſelfe which brought Iſrael out of the Land of Egypt, no moderne Jew doth or can deny. The ſame promiſe is renewed or repeated, *Lev.* 26.11, 12, 13. *And I will ſet my tabernacle amongſt you, and my ſoule ſhall not abhorre you, and I will walke among you, and will be your God, and yee ſhall be my people. I am the Lord your God, which brought you forth out of the Land of Egypt, that yee ſhould not be their bondmen; and I have broken the bands of your yoke, and made you goe upright.*

3. God before this time had appeared unto them, had conducted them by a cloud by day, and by a pillar of fire by night, had divers wayes manifeſted his ſpeciall preſence, and ſpoken to *Moſes* their leader in a more familiar manner, then he had done to any Prophet before or ſince his time. Yet all thoſe evidences of his glorious preſence amongſt them, were but pledges of a more ſpeciall manner of his future preſence with them, or of walking or talking, not with ſome one principall man amongſt them only, ſuch as *Moſes* was, but with all that are willing to walk and talk with him,

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him, as *Moſes* had done with that generation. Neither of thoſe prophecies could be exactly fulfilled, according to the punctuall literall ſenſe, of thoſe ancient times; wherein the firſt Tabernacle did wander with them in the wilderneſſe, though verified according to the vulgar literall ſenſe, in thoſe times. For God their Lord was ſaid to remove or to ariſe, when the Ark removed or ſet forward *Pſal.* 68. 1. Nor were the ſame prophecies fulfilled in thoſe times, wherein the Lord had a permanent Tabernacle, or conſtant place of reſidence amongſt them in Jeruſalem. Albeit hee was then ſaid to dwell betweene the Cherubims and to have choſen Sion for his place of reſt, yet *Ezekiel* after the deſolation of the Temple projected by *David* and built by *Salomon*, doth promiſe this people more then a redintegration of the Temple, or any other materiall Temple, more then a meere *revivall* of the former promiſes, *Exod.* 29. 45. and *Levit.* 26. 12, 13. for ſo the Prophet aſtipulateth in the name of his God chap. 37. ver. 26, 27, and 28. *Moreover, I will make a Covenant of peace with them, and multiply them, and will ſet my ſanctuary in the midſt of them for evermore: my Tabernacle ſhall be with them, yea I will be their God, and they ſhall be my people; and the heathen ſhall know that I the Lord doe ſanctifie Iſrael, when my ſanctuary ſhall be in the midſt of them for evermore.*

4. But now we ſee, and ſeeing cannot but bewaile that the ſeed of *Abraham* according to the fleſh, whom this promiſe did (in the firſt place) con-

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concerne, hath had no place of dwelling in the land of Canaan almost for these sixteen hundred yeares past. Nor hath the God of Israel dwelt amongst them, after such a manner as he did, during the time of the first Tabernacle, or whilest the first or second Temple were standing. And yet this covenant was (according to the literall sense of the Prophet) to be an everlasting Covenant, yea perpetually everlasting, after it once begamne to be *in esse*: God was to dwell with Israel or with the sons of *Abraham* there meant without interruption in this life, and everlastingly in the life to come. Besides this everlasting covenant, was a covenant likewise of everlasting peace to such as were partakers of it. For the peculiar manner of Gods dwelling with Israel, the Jew cannot imagine a more punctuall fulfilling of this prophecy then the Evangelist S. *John* hath left upon record chap. 1. ver. 14. *And he dwelt amongst us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.* Thus he dwelt and conversed with the children of Israel, according to bodily descent, and with none else; how then is it said by the Prophet that hee was to dwell with them for evermore, or that this covenant of peace should be an everlasting covenant? Seeing Israel or the sonnes of *Iacob* by bodily descent did for the most part reject this covenant, when God for his part was ready to seale it unto them, the Gentiles were ingrafted in the beleeving stock, when the naturall branches were broken off: and yet God still dwels *in medio Israel*

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rael he hath his everlasting Tabernacle in Israel, that is in the seed of *Abraham* and of *Iacob* which he assumed and did choose, not as he had done *Sion* or *Ierusalem*, but for a perpetually everlasting rest. And though this place of his rest be removed, not only from the sonnes of Israel, but from all the sonnes of men that live here on earth; yet he still dwelleth with us, who are ingraffed in the stock of *Abraham* and of Israel, unto the end of the world, and so shall dwell with true Israelites world without end. He hath his residence in every Church throughout the world, in as peculiar a maner as he sometimes did reside in the Temple of Jerusalem: for whereſoever God is truly worshipped there doth he dwell.

5. This covenant of everlasting peace, which the Prophet foretold was to be established as the first covenant, was by blood, but by farre better blood then the blood of Bulls and Goates, by the blood of the Testator himselfe, that is, of God himselfe. *Bellum gessit, ut nos pace fruamur*, Hee was once for all to warre with flesh and blood, with powers, and principalities, that all such as embraced this covenant avouched by *Ezekiel*, might enjoy everlasting peace, not the peace of this world, yet peace in this world, to be accomplished in the world to come. And our Saviour the sonne of God, for more full declaration that he was the Author of this covenant, a little before his death bequeathed the legacy of peace unto his Apostles and Disciples, as feoffees in trust for all that should follow the faith of *Abraham*.

Peace

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Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid, Iohn 14. 27. And after he had ſealed this covenant with his blood, his ſalutation unto his Diſciples was, *Peace be unto you; and, Behold I am with you unto the end of the world.* After his death he did walk and talk only with his Diſciples, but before his death hee had walked, conferred and converſed with all the children of Iſrael, that would come unto him, in a more familiar manner, then he had done with *Moſes* himſelfe in Egypt and in the wilderneſſe. And though his body bee removed out of their ſight and ours, yet he dwelleth in his Church and walketh in it by his ſpirit. *Theſe things ſaith hee that holdeth the ſeven ſtarres in his right hand, who walketh in the middeſt of the ſeaven golden Candleſticks. Revel.* 2. 1. and 21. 3. *And I heard a great voice out of heaven ſaying, behold the Tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelfe ſhall be with them, and be their God.* God was ſaid to walk with the children of Iſrael, whileſt the Tabernacle did remove or wander with them; but not to dwel with them, untill the building of the Temple. *Whereas I have not dwelt in any houſe, ſince the time I brought up the children of Iſrael out of Egypt even to this day, but have walked in a Tent and in a Tabernacle.* 2 *Sam.* 7. 6. But the ſame God doth now walk in the Church, and dwell in his Church by his ſpirit, and the Church ſhall dwell with him in his heavenly Temple.

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6. This prophecy of *Ezekiel*, is one of that sort and rank before rehearsed Chapter 14. par: 6, 7. to wit, a prophecy which was ofter to be fulfilled then once and after different measures in severall times. It was to be fulfilled according to the ordinary scale of the literall sense, and in the intention of the holy Ghost, at this peoples returne from the Babylonish captivitie. From that time Judah and Israel, or Ephraim, were not to strive or contend: and thus we see it fulfilled, unto the destruction of the Temple. For though many of the severall Tribes of Israel did returne to their owne land successively or now and then, yet al were instyled or indigitated by the name of *Iudæi* or Jews, a good name, untill they forfeited their interest in this promise. And God did upon their returne erect his Sanctuary amongst them, that is his Temple, wherein he did dwell, as hee formerly had done in *Salomons* Temple. Now this covenant, which God did promise to make with Israel and Judah upon the delivery from the *North Countrey, and from all the Countryes wherein he had scattered them*, was to exceed the former covenant, which he had made with their fathers, when he brought them out of Egypt, as appeareth *Ier.* 23. 5, 6, 7, 8. And to exceed it, not only in respect of benefits spirituall, or the matter promised, but in respect of the very forme and tenure of the Covenant it selfe. Not that this deliverance was either in it selfe, or in the Nations eyes, greater then the former, but that this covenant after it once beganne to be *in esse*, was to continue

continue for ever without interruption; where-as the former Covenant was broken, did expire, or determine. For during the time of the Babyloniſh Captivitie, neither Judah nor Iſrael had either a wandring Tabernacle or ſtanding Temple, God did not dwell amongſt them according to the native and literall meaning of that promiſe *Levit.* 26. 12. But according to this Prophecy of *Ezekiel*, *God even their God was to dwell amongſt them to have his Sanctuary in the midſt of them for evermore.* But did this Sanctuary or Tabernacle there promiſed, continue in the midſt of them ſince that time? yes; it hath ſo continued, and ſhall continue for evermore, though not in the ſame kinde, or *quoad materiam*, yet by an æquivalency or more then æquivalency, or by a ſpirituall and ſupereminent manner. For when the ſecond Temple begun to decay, or become as a Carkaſſe, or body without a ſoule; the body of our Lord and Saviour Chriſt, which he tooke from *Abraham* and *David*, became the Temple of God, and continueth to this day our Sanctuary, or Sanctification it ſelfe. And wee Heathens or Gentiles doe now know, that the Lord hath ſanctified Iſrael, and that his Sanctuary is in the midſt of them for evermore. Cap. 20

7. All thoſe places wherein God promiſed to be their God, all thoſe ſacred hymnes and prophecies which enſtile him God, even *our* God, in the exquiſite or ſublime literall ſenſe, referre or drive to that point which we Chriſtians make

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That this peculiar manner of Gods preſence with his people by ſignes and miracles was punctually fore-prophecyed by the Pſalmiſts.

BUt for God to dwell with this people, or in the midſt of them, is a phraſe not unbeſeeming God, even in their judgement, who hold the Divine Majeſtie to be altogether incorporeall, immaterially immenſe, as many of the wiſer and more ſober Heathens did. But in moſt of the Prophets, in the booke of Pſalmes eſpecially, many characters there be of the divine Majeſties peculiar preſence in his Church, with this people, or in the world, which to any heathen, either accurate Philoſopher, or elegant Poet, would ſeeme more unſeemely, then a poore country mans petition, of his owne drawing and penning, to his Soveraigne Lord would be, or then his ſpeech would be; if he were ſent Embaſſador to a forraigne Prince. Both ſpeech and behaviour would in this caſe be ruſtick, and his ſalutations ſuch as would onely befit his honeſt or worſhipfull Neighbours. And thus moſt Prophets, in the deſcriptions or diſplayes of Gods attributes, ſpeak of him, if wee looke onely in the vulgar literall ſenſe, at the beſt but ἀνθρωποπαθῶς, ſcarce obſerving that decorum, which an ordinary Courtyer would uſe to any greater Prince. Yet may we

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not think that God did ſend ſuch Embaſſadours to his people, or appoint ſuch Orators from him to them, and from them to him, as he had not enabled to ſpeake in ſuch manner, as did become both himſelfe and them. And ſurely it is the fault or imperfection, not of the Pſalmiſts or other Prophets, but of their Interpreters, to make them ſpeake of God, only ἀνθρωποπαθῶς, as wee would do of great men. For even thoſe ſpeeches, which ſeem moſt homely, or leaſt obſervant of Decorū, do fit God incarnate, or God made man, more exactly then the choyſeſt titles that a Secretary of Eſtate could uſe unto a King; more accurately, then a well made garment doth the party, for whom it was made; then the bark doth the tree, or the ſkin the body, which not art, but nature hath provided for their covering. All thoſe ſpeeches of God which ſome would have to be ſpoken only ἀνθρωποπαθῶς will come within this latitude. They are either ſpoken of God made man, or from the time of his birth unto his baptiſme, or whileſt he was in execution of his propheticall function; or whileſt he was in the forme of a ſervant, or during the time of his conſecration to his everlaſting Prieſthood, or after he was made both Lord and Chriſt, that is, after his reſurrection and aſcention. As for thoſe paſſages, which concerne the incarnation of God, his circumciſion, or other things concerning him betweene his birth and his baptiſme, theſe I ſhall refer to theſe particular Articles. The firſt inſtance in this kind after he was annointed to preach the Goſpell,

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shall be that of the Psalmist Psalm.89.8,9. *O Lord God of hosts, who is a strõg Lord like unto thee? or to thy faithfulnesse round about thee? Thou rulest the raging of the sea, when the waves thereof arise, thou stillest thẽ.* And againe, Psal. 107.23.&c. *They that go downe to the Sea in ships, that do businesse in great waters, these see the workes of the Lord and his wonders in the deep. For he commandeth and raiseth the stormy winde which lifteth up the waves thereof: they mount up to the heaven, they go downe againe to the depth, their soule is melted because of trouble, they reele to and fro and stagger like a drunken man, and are at their wits end. Then they crye unto the Lord in their trouble, and he bringeth them out of their distresse. He maketh the storme a Calme, so that the waves thereof are still: then are they glad because they be quiet, so he bringeth them to their desired haven.* For Majesty or beauty of speech, an heathen perhaps would be ready to compare some descriptions of *Virgil*, or other Poet, with either or both of these passages. But this is not all nor the principall point to be considered in the Psalmists displayes of the Divine Majesty either in these or most other Psalmes. For they were not only divine Poets or *vates præteritorum*, but true Prophets of things to come, and did (at least ænigmatically) foretell wonders to be visibly unfolded, and openly revealed in later ages. Masters and teachers they were, not onely of Orthodoxall doctrines, and their morall uses, but of sacred mysteries, such as none but true Prophets could foretell. It was a point of vulgar Catechisme amongst the Jews, that unlesse the

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Lord did guide the ship the Pilots labor was but lost; except the Lord did rule the Sea, the Mariners paines were to no purpose. Every son of *Iacob* according to the flesh did know, and many of thē, upō experiēce of his speciall providence over the Sea, and Seafaring men, would heartily acknowledge, that it was the Lord, not their skill and paines, that brought them to the haven, where they would be. But whatsoever the Psalmists occasion was to pen this Psalme, the holy Ghost, by whose inspiration he tooke occasion to pen it, by whose direction it was inserted into this sacred Canon of Scripture, did intend, that this acknowledgement of Gods experienced favours in times past or present, should be a prophecie for the direction of times to come. And however the Nation of the Jews were for the most part affected, the understanding of the better, and more religious amongst this people was enlightned by the Spirit to foresee, all of them were bound to exact the fulfilling of this prophecie, in a more distinct, remarkable, and exquisite manner, then the Psalmist, or his forefathers, had any experience of. If any man desire to know the time when, with the manner how, it was thus remarkably fulfilled, let him peruse that Evangelicall story *Mat.* 23. &c. *And when he was entred into a ship his Disciples followed him; And behold there arose a great Tempest in the Sea, insomuch that the ship was covered with the waves, but he was asleepe. And his Disciples came to him and awoke him saying, Lord save us, wee perish. And he saith unto them, why*

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are yee fearefull, O yee of little faith? then he arose and rebuked the windes and the Sea, and there was a great Calme. Or as it is, *Mark.* 4. 39. *And he arose and rebuked the winde, and said unto the Sea, peace, be still; and the winde ceased, and there was a great Calme.* He used no ceremony, no instrument, such as *Moses*, *Elias*, or other Prophets used in the miracles wrought by their ministery; but layes his command upon them, in token and testimony that he was absolute Lord of both, that very Lord of whom the Psalmist had said, *Thou rulest the raging of the Sea, when the waves arise, thou stillest them*: that very Lord unto whom Seafaring men did use to cry in their distresse. There were more passengers at this time with him, spectators of the miracle, and earewitnesses of his words, for as S. *Marke* tels us, there were also with him other little ships ver. 36. And these other Passengers, not his Disciples, perhaps were those whom the same Evangelist ver. 41 saith, did feare exceedingly, and said one to another, *What manner of man is this, that even the windes and the sea obey him?* His Disciples sure at that time did apprehend him to be more then man, and though they do not expresse so much in words, yet by an implicite or secret instinct, they acknowledge him to be that very God, whom the Psalmist had described; otherwise they had not presented their prayers immediately unto him in that forme which S. *Mathew* relates, *Lord save us, we perish*, but rather thus, Master pray unto thy God, or, unto thy Father, that we perish not. But he being with

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celebrate, as being done before, we gather from the Prophet *Isa.* 43. 15, 16. *I am the Lord your holy one, the Creator of Israel, your King : Thus saith the Lord, which maketh a way in the Sea, and a path in the mighty waters &c. Remember yee not the mighty things, neither consider yee the things of old, Behold I will doe a new thing : Now it shall spring forth, shall yee not know it ? I will make a way in the wildernesse, and rivers in the desert.* Now this Prophecy of *Isaiah* was to bee remarkably fulfilled, when the Lord their Redeemer came to visit them.

2. Amongst other Attributes of the God of *Iacob*, mentioned by the Psalmist, *Psal.* 146. these are inserted ver. 7. *He giveth food to the hungry, the Lord looseth the Prisoners : The Lord openeth the eyes of the blinde, the Lord raiseth them that are bowed downe.* No child of *Iacob*, which had beene releeved in his hunger and thirst by the hand of men, but was ready in the first place, to thank the Lord God of his Fathers, for his bounty. They knew it was the Lord, which gave men power to gather wealth, that putteth it into the hearts of the rich to releeve the poore. If the liberality of the Princes and Nobles at any time did abound, they knew they were Almoners to the God of *Iacob*. If any of them being formerly (by law or authority) kept in durance, were set at liberty, they were taught to thank the Lord, more then man, for their deliverance. Him they knew to be Lord of Lords, to have the hearts of Kings in his hands ; yet all this was not the only, or the principall use, which the godly and learned amongst

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mongst the Israelites made of the Psalmists doctrine. They were taught by their fathers to expect, that the Lord himselfe would come to feed them with his owne hand, and would set Prisoners free *vivâ voce*, with the words of his owne mouth. That this Lord was to live amongst them, and to converse with them, from the greatest to the least, in more visible manner, then he did with *Moses* on the Mount or in the wildernesse, at the time appointed for the exact fulfilling of this, and other prophecies, *Thou openest thine hand* (saith the Psalmist) *and satisfiest the desire of every living thing. Psal.* 145. 16. Now that Jesus was that Lord, of whom the Psalmist, in these two places last cited, speaketh, was fully testified by the miracles which he wrought, in feeding many thousands with some few loaves, and two small fishes, and in filling so many baskets with the fragments or reliques of that small provision, wherewith he had filled thousands. From these miracles, the people which had seene him doe them, and tasted of his bounty, did rightly inferre, that hee was that Prophet, which was to come into the world, as you may read *Iohn* 6. 14. and being supposed to be that Prophet, they consequently presumed, that he was likewise to be the King of Israel; and out of this conceit or presumption, they would have enforced him to be their King, ver. 15. But all these good prenotions of him, as their promised Messias, were drowned in their bellies, which were indeed to them their gods, and these being satisfied their religion was at an end; their zeale

zeale was come unto a period. For as our Saviour ſaith ver. 26. *they ſought him not becauſe they ſaw the miracles* (which did truly prove him to be that God, which filleth al things living) *but becauſe they ate of the loaves, and were filled.* And that upon condition he would ſo feed them with material food continually, they would have made him King, and have enforced him to undertake this charge, as it is, ver. 15. Who the Pſalmiſt did meane by the hungry, in the forecited Pſalme, is certaine, and how the Lord himſelfe did feede them, is plaine; but who are literally meant by the Priſoners, or what Priſoners Jeſus, during the time of his propheticall function, did unlooſe or ſet at libertie, is not ſo evident from the Evangelicall ſtory. It is not indeed at the firſt ſight, or according to the rate of the Engliſh phraſe. But the learned Commentators upon the 61, of *Iſaiah* have well obſerved that by Priſoners or men ſhut up, the Hebrews uſually underſtand the deafe, the dumb, the blinde, and the phraſe is very proper and elegant. For hearing, as the Philoſophers obſerve, being the ſenſe of diſcipline, by which man learnes to conceive and ſpeake; deafeneſſe, where it is naturall, and implanted hath alwayes dumbneſſe for its conſort, and is no other then a cloſe impriſonment of the humane ſoule. For the greateſt miſery of cloſe impriſonment is, that men ſo impriſoned can neither open their minds to their deareſt friends, nor their deareſt friends open their minds to them; their ſoules notwithſtanding are free to expreſſe their griefe unto their keepers,

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keepers. But the ſoules of men, whoſe eares have beene ſhut up from the wombe, can neither receive any intelligence from others, nor give any ſignifications of their owne thoughts unto their friends, with whom they converſe. Yet many ſoules thus ſhut up from the womb did Jeſus, during the time of his prophetical function, ſet free by the breath of his mouth. If he ſaid but *Ephphata*, the priſon dores were opened, and the fetters broken. Such as had beene deafe, and dumb from the womb, had their eares unſtopped, and the ſtrings wherewith their tongues were holden preſently untyed.

3. But the Pſalmiſt added, *The Lord opened the eyes of the blinde*, and blindeneſſe is a part likewiſe of the ſoules impriſonment, ſuch as before the Pſalmiſts time had received their ſight, by helpe of Phyſick or other ſecondary meanes, were ſaid (in the language of thoſe good times) to have their eyes opened by the Lord; becauſe unleſſe the Lord doe bleſſe the medicine, the Phyſitians labour is in vaine. Yet of many blinde men reſtored to ſight by miracle or by the immediate hand of God, we read not in the old Teſtament. Miracles of this kinde were altogether, or for the moſt part, reſerved till the manifeſtation of God incarnate, as * we gather out of the 35. of *Iſaiah*. Nor could the Phariſees, though they were the greateſt Antiquaries amongſt the Jews, diſprove that blinde mans teſtimony of whom wee read *Iohn* 9. 32. Although hee expoſed himſelfe to great diſadvantage in undertaking an univerſall negative;

* See the Treatiſe of Chriſts anſwer to Iohn.

negative; *ſince the world beganne*, (ſaith he) *was it not heard, that any man opened the eyes of one that was borne blinde.* What then was he bound in conſcience to think of Jeſus, who had newly opened his eyes, which had beene ſhut up from the womb? The leaſt he could think of him was, that which in plaine termes he avoucheth againſt the Phariſees, *If this man were not of God, he could do nothing.* But if no man, ſince the world beganne, had done the like, why ſhould he not beleeve that this Jeſus was more then παρὰ τῦ θεῦ, more then a man ſent from God, even God himſelfe? Why did he not acknowledge, that the clay, which Ieſus made to open his eyes, had beene tempered by the finger of that God, which had made the earth it ſelfe of nothing, by whom all things were made, and without whō nothing was made? unto this point of beleefe he came by degrees; and our Saviour from this experiment, begets beleefe in him unto the maine point of Chriſtianity, and workes his ſoule unto confeſſion, that he was the ſonne of God. *Ieſus heard that they had caſt him out, and when he had found him, he ſaid* not unto him, doeſt thou beleeve on the Prophet that is to come into the world, on the Meſſias or King of Iſrael? but *doeſt thou beleeve on the ſonne of God? He anſwered, who is he, Lord, that I might beleeve on him? And Ieſus ſaid unto him, thou haſt both ſeene him, and it is he that talketh with thee. And he ſaid, Lord I beleeve and he worſhipped him. Iohn* 9. 35, 36, 37, 38. With what worſhip? with which they call λατρεία or ὑπερδουλεία only? Doubtleſſe with that worſhip, which

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4. But were there no other Prisoners, besides the deafe and the blind, wch the Psalmist foretells the Lord (in whose praise that Psal. was conceived & sung) would unloose? no other whom Iesus during the time of his propheticall function did unloose? Sure all were prisoners that were bound by Satan, and so bound were most of these lame and diseased, which our Saviour cured, more particularly that poore woman, mentioned *Luke* 13. 15, 16. was Satans prisoner, as wee may gather from our Saviours reply unto the ruler of the Synagogue, whose heart was inflamed with distempered zeale and indignation aswell against our Saviour for healing, as against the people for bringing their sicke to bee healed upon the Sabbath day. *The Lord then answered him and said, thou Hypocrite doth not each one of you on the Sabbath loose his Oxe or his Asse from his stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, loe these eighteene yeares, be loosed from this bond, on the Sabbath*

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Sabbath-day? And when he had ſaid theſe things, all his adverſaries were aſhamed, and all the people rejoyced for all the glorious things that were done by him. *Luke* 13. 15, 16, 17. Not only the cure it ſelfe, but his manner of working it, manifeſtly witneſſeth that he which wrought it, was that Lord, in whoſe praiſe the Pſalmiſt conceived that ſong. For he did not cure her as a meſſenger ſent from God, or as a miniſter of delegated power or authority, but by word of majeſtie as Lord and Author of the health which hee beſtowed upon her. *Woman ſaith he, thou art looſed from thine infirmitie. And he laid his hands upon her, and immediatly ſhee was made ſtraight, and glorified God.* Beſides the exact correſpondence between the Pſalmiſts words, [*The Lord raiſeth up them that are bowed downe*] and the Evangeliſts deſcription of the party cured and the cure, [*as that ſhee was bowed together, and could in no way lift her ſelfe up*;] there is another point very remarkable in the character or phraſe of the Evangeliſt. For in the beginning of this relation he ſaith, *when Ieſus ſaw her he ſaid unto her:* (this was before ſhee was healed) but when hee relates our Saviours reply unto the Ruler of the Synagogue (after ſhe was healed) he doth not ſay, Ieſus then anſwered him and ſaid, *but the Lord then anſwered him and ſaid*; as if he himſelfe had conceived, and would lead us into the ſame truth that this very fact had ſufficiently manifeſted that Ieſus, whom the people tooke for a Prophet, to be that very Lord, of whom that Pſalme was literally meant, and in whom this clauſe of

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raising up those that were bowed downe, was at this time, and not before, punctually fulfilled.

For conclusion, I would request the Reader to observe that our Saviours answer unto *Iohn* *Matt.* 11. 5. hath as speciall and peculiar reference unto this 146. Psalme, as it hath unto those places in the 35, and 61 of *Isaiah*, which have been expounded * elsewhere. All three places, but the 35, of *Isaiah* and this 146, Psalme especially, evidently prove Jesus to be not only the Messias, or him that was to come, but to be the Lord God of *Iacob*, whose praises this Psalmist and other Prophets sought to set forth.

* In Chr: answer to Iohns question.

5. The difference betweene the Evangelists relation, and the Psalmists prediction of Christs miracles *Matt.* 11. 5. is very little, or (to speake properly,) is no difference, or a difference implying such exact correspondency, as is betwixt the character and the letter, or impression which it makes. The verball difference, and reall correspondencie is this. The Evangelist from our Saviours mouth in the first place relates the miracles, [*the blinde receive their sight, and the lame walke, the Lepers are cleansed, and the deafe heare, &c.*] and from these particulars makes up this generall principle, [*Blessed is he whosoever shall not be offended in me.*] The Psalmist contrariwise first sets downe the same principle, and afterwards foretells the miracles, which were to be as so many proofes or experiments, whereby this people might know the God of *Iacob*, when hee should come in person, to make them happy. *Happy is he*

(saith

(saith the Psalmist) *that hath the God of* Jacob *for his help, whose hope is in the Lord his God.* Why are they happy which trust in him, or would not be offended in him, when he came unto them? *Because he made heaven and earth, the Sea and all that therein is, which keepeth truth for ever, which executeth judgement for the oppressed, which giveth food to the hungry, the Lord looseth the Prisoners,* &c. Psal. 146.5,6,7. Cap. 21

6 The summe of all that the Iew or heathen can object against us, for thus interpreting this place, or for adoring Christ Iesus whom they crucified, as the very God here meant by the Psalmist, must amount from that generall prohibition, (as they will interpret it) ver. 3. *Put not your trust in Princes nor in the sonne of man, in whom there is no helpe,* or *no salvation.* But yee Christians (will they say) put your trust in the sonne of man, in the sonne of *Mary* a woman, and therefore transgresse the Psalmists precept. But admitting these words [*Put not your trust in Princes* &c.] had beene expresst in this universall forme [Put not your trust in any Princes, nor in any sonne of man whomsoever: for there is no help in any of them] Yet such universall rules do usually admit some exception, or an exception of some principall particular. As when it is said, *he hath put all things under his feet; it is manifest* saith the Apostle 1 Cor. 15.27. *that he is excepted, who put all things under him,* though He be more then all things that are put under him. And when our Apostle tells us, that wee must utterly renounce all workes, and

Sect. 3. only rely on the mercy of God in Christ: Yet the renouncing of all workes (which is the greatest of all workes) must be excepted from this generall rule. For he that renounceth this worke cannot come to Christ, cannot be partaker of Gods mercy in him. And so in this generall prohibition of the Psalmist, *put not your trust in Princes, nor in any son of man, that sonne of man* must be excepted, who is also more then the sonne of man, more then any Prince, the sonne of God, the Lord God of Israell. In all other Princes, besides this one Prince, who was to raigne for ever, there is no help, no salvation, and because they are voyd of help and salvation, they are uncapable of our confidence; wee may not safely repose our trust in them, or upon them. But I would demand of the Iew, what opinion his Forefathers, in the time of *Moses, Samuel, David*, and the Prophets, had of their expected Messias? What opinion the seed of *Abraham* this day living have of the sonne of *David*, whom they expect shal raigne over them? Was he, in the opinion of their forefathers, to be no more then the sonne of man, though the son of *David*? If he were to be no more then so, there was no confidence, by the Psalmists rule, to be placed in him; they were not to expect help or salvation from him; he could be but another *David*, another *Sampson*, another *Ioshuah* or *Moses*. If he were to be but a King on Earth, as many others have beene before him, though all others, though put together, of much lesse power then they expect he shall be; yet their expectation of him

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him is fuller fraught with revenge and malice towards others, then with hope of any great good unto themſelves, if ſo he were to be but a mighty Prince or Monarch, not truely God, or if his Kingdome were but of this world, or to be bounded within the ſphere of the Moone, for ſo he might bruiſe and cruſh the Nations, as *Ioſhua* the Canaanites, or *David* his enemies; he could not make all his own followers Kings and Monarchs. Nor could Monarchies or Kingdomes make them happy, on whom he did beſtow them; there could be no help or ſalvation generall either in Prince, or Subject. The more bountifull he were in beſtowing temporall bleſſings, wealth, power or honour upon the ſeed of *Abraham* after the fleſh, the greater calamity he ſhould bring upon other Nations. How then could he be that promiſed ſeed of *Abraham* in whom all the Nations of the earth were to be bleſſed? Finally if the ancient Iews (as I think theſe moderne Iews will not deny) expected help and ſalvation from their Meſſias, if they taught their poſterity to put truſt in this promiſed ſeed of *Abraham*, whenſoever he ſhould be revealed, then it is concluded, that their expected Meſſias was to bee that God of Iſrael, whom the Pſalmiſt in the 146. Pſalme deſcribeth. And this is the fundamentall article of Chriſtian faith, unto the acknowledgement whereof this Lord God of Iſrael in his good time bring the ſeed of *Abraham* after the fleſh, and all others which either deny it, or are ignorant of it.

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Chap 22.

That the God of Israel was to become a servant and a subject to humane infirmities, was foretold by the Prophets according to the strictest literall sense.

THough all these Prophecies were punctually fulfilled (according to the strict proprietie of the literall sense) of God incarnate, or whilest he conversst with men here on earth, in the forme of a Servant, which is somewhat more, then the forme and essence of a man: yet other prophecies there be, which more punctually referre unto this estate in particular, and unto those grievances, which it was impossible for him that was truely God to suffer, unjust for any man to suffer, who was not by estate and condition a true servant in the strictest sense of this word. Now wee read that *when Iesus had said to one sick of the Palsey, Bee of good Cheere, thy sins are forgiven thee; the Scribes and Pharisees* (who were then present) *began to reason, saying, Who is this, that speaketh blasphemy? who can forgive sinnes but God alone? Luke* 5.21. And for thus censuring his speech, they presume they had the warrant of God himselfe *Esay* 43.25. *I, even I, am he that blotteth out thy transgressions for mine owne sake, and will remember thy sinnes no more.* It was most true what from this place they collect, to wit, that God alone could forgive sins. But from

from the preſent miracle, and the manner of our Saviours converſation with them here on earth, and their moſt wicked dealing with him, (had they compared theſe with the words immediately precedent in the Prophet) it had beene eaſy for them to have gathered that he was that only God, which did forgive ſinnes. For ſo the Prophet had ſaid to this people in the perſon of his only God, *Thou haſt made me to ſerve with thy ſins, thou haſt wearied me with thy iniquities.* This in particular is one of thoſe many places, which even by the Jews confeſſion, could be literally meant of none, but God himſelfe, and yet could never be literally and punctually fulfilled or verified, but of God incarnate. For this people did never make God to ſerve under their ſinnes, he was never wearied with their iniquities; ſave only whileſt he took the *forme* of a ſervant upon him, and did beare their ſinnes in the ſubſtance of their fleſh. Cap. 22

2 Of the ſame obſervation is that other place, *Eſay* 63.9,10. *In all their affliction he was afflicted, and the Angell of his preſence ſaved them: in his love and in his pity he redeemed them, and he bare them, and caryed them all the dayes of old. But they rebelled and vexed his holy Spirit. Therefore he was turned to be their enemie, and he fought againſt them.* And ſo it is ſaid, *that he was grieved forty yeares with that generation, which he had delivered out of Egypt.* And both places, were they to be limited only with reference to times paſt, could not be meant of God otherwiſe then ἀνθρωποπαθῶς, or in a metaphoricall

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ricall sense. But as well that complaint of the Psalmist, as this of the Prophet *Esay*, were not meerely historicall, but propheticall, both to be fulfilled after a more exquisite sense in later ages. For all Gods mercies and loving kindnesse to their Fathers were but as pledges, or talents given by way of earnest, for greater goodnesse, and more tender mercies towards later generations; so they would be thankfull for the former. God, whilest he was onely in the forme of God, could not in strict proprietie of speech be *troubled*, could not be *grieved* with compassion, could not be *wearied*. All those are passions, or accidentall affections, incident only to flesh and bloud, or at least to natures subject to servitude and punishment. But of God in our nature, and forme of a servant, all these patheticall complaints were most exactly accomplished. Who was weake amongst his people, and he not weakned by their weakenesse? who amongst them did mourne, and he not mourne with them? who was afflicted in body or soule, and he not partaker of their afflictions? Of all those duties of Christian charitie, or fellow-feeling of others infirmities, practised by his Apostles, and commended to us by them; he by his practise and conversation, set the most exquisite patterne, more exquisite then any, who was but man, could have set. For he was a man of sorrowes and infirmities to beare all our grievances. He cured no bodily infirmitie (though he cured many) whose griefe (untill the cure was wrought) he did not suffer by exact and perfect sympathy.

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sympathy. And only by the anguish of his soule and spirit, not Israel alone, but all people throughout the world, whoever found, or hope to finde any, must find rest and comfort to their soules and consciences. Yet all this the wicked posterity of that wicked generation, (whose ingratitude towards the God of their Fathers did minister both matter of complaint and of prophecy to the Prophet *Esay*, and the Psalmist) no way regarded, but requited all the paines, trouble, and affliction which he had undertaken for their poore brethrens bodily good, and the comfort of all their soules, with superaddition of those deadly griefes and sorowes, which by the Romans help they brought upon him. This God of Israel in former times had fought for them, and had conducted them in the form of an Angell, *Joshuah* himself being but his deputy, or under Cōmander. But now that they have thus ungratefully requited him for all his loving kindnesse towards their Fathers, whilst he was onely in the forme of God, or did appeare in the garb or figure, not in the substance of an Angell, and for all the troubles and grievances undertaken by him for their good, whilest he was in the *substance* of man, and *forme* of a servant, he at length became their Enemie, and fought against them. For as Visitors, though farre absent, do yet visite by their Commissaries; so this God of Israell, that Jesus whom the Jews had crucified being made King of Kings, and Lord of Lords, did judge Ierusalem, and the Nation of the Iews, by *Vespasian* and *Titus*, as by his

Sect. 3. deputies. It was he, not they, that in that great warre did overcome them. As they had grieved him more then their Forefathers had done, with whom he was grieved forty yeares in the wilderneſſe; ſo they did remaine in the Land of their promiſed reſt, but forty yeares after his death, and ſo they remained in farre worſe caſe, then their forefathers had done in the wilderneſſe: and their poſterity ſince have wandred throughout the world, as unwelcome gueſts, for almoſt theſe ſixteene hundred yeares.

Chap. 23.

That God was to viſite his Temple after ſuch a viſible and perſonall manner, as the Prophet Ieremy *in his name had done.*

THe moderne Iew cannot deny that of the Prophet *Ieremy* chap. 7. ver. 3, 4. &c. to be meant of God alone: nor is he able to ſhew us how it was, or could be otherwiſe fulfilled, then of God incarnate, or of God in the viſible nature and ſubſtance of man comming to viſite his Temple: *Thus ſaith the Lord of hoſts the God of Iſrael; Amend your waies and your doings, and I will cauſe you to dwell in this place. Truſt yee not in lying words, ſaying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are theſe,* And againe ver. 8. *Behold, yee truſt in lying words, that cannot profit. Will yee*

ſteale,

steale, murther, and commit adultery, and sweare falsly and burne incense unto Baal, and walk after other gods, whom yee know not: and come and stand before me in this house which is called by my name, and say, We are delivered to doe all these abominations? Is this house, which is called by my name, become a denne of Robbers in your eyes? Behold even I have seen it, saith the Lord. To have denyed, that God at this time did truly heare what this people said, did truely see what they did, did perfectly understand their secret thoughts, had beene an errour much grosser, and more dangerous, then the errour of the *Anthropomorphitæ*, that is, of such as imagined God by nature to have eyes, eares, and heart like man. For that was but an heresie or transformation of the Deity; the other was *Epicurisme*, the worst and grosseſt errour wherewith the very heathen or Infidels were possest. And so the Psalmist describeth it, *Psal. 94. 7. Yet they say, the Lord shall not see, neither shall the God of Iacob regard it. Vnderstand yee brutish among the people, and yee fooles when will yee be wise? He that planted the eare, shall he not heare? he that formed the eye, shall he not see? &c.*

2. Sight and hearing were, in those times, as truly attributed to God, as now they can be: yet in a generall or transcendent, not so exquisite, so proper, and formall a sense, as the patheticall expression, which the Prophet there used, doth literally imply. *Behold, even I have seene it, saith the Lord.* For certainely that implies a great deale more, then by ordinary Catechismes, or domestique

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ſtique inſtructions, they could have learned: thus much at the leaſt; that the Lord God himſelfe, who ſent the Prophet to deliver this meſſage, The Lord God of Iſrael, who neither ſlumbreth nor ſleepeth, would watch his oportunity, unleſſe they did amend theſe miſdemenors, to viſit them and his temple, not by a Prophet or deputed Commiſſary, but in perſon, and after as evident and viſible a manner to fleſh and blood, as the Prophet had done, but with farre greater power. The Prophet had only meere ſpirituall power to proteſt againſt them, no coërcive authority to puniſh the delinquents, or to baniſh theſe abuſes out of the Temple: This caſe was reſerved unto the Lord himſelfe, and was put in execution by him oftner then once, as I take it, at two ſeverall Paſſeovers. For ſo we read *Iohn* 2. 13. &c. *And the Iews Paſſeover was at hand, and Ieſus went up to Ieruſalem, and found in the Temple thoſe that ſold Oxen, and ſheep, and Doves, and the changers of money ſitting. And when he had made a ſcourge of ſmall cordes he drove them all out of the Temple, and the ſheep and the Oxen; and powred out the changers money, and overthrew the Tables, and ſaid unto them that ſold Doves; Take theſe things hence, make not my Fathers houſe an houſe of Merchandiſe.* This was done, I take it, at the firſt Paſſeover after his baptiſme, but hee exerciſed the ſame power with greater authority at his laſt comming to Jeruſalem in triumph, ſo we read *Matt.* 21. 12, 13. *And Ieſus went into the Temple of God, and caſt out all them, that ſold and bought in the Temple, and overthrew the*

tables

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tables of the money changers, and the ſeats of them that ſold Doves; and ſaid unto them, it is written, My houſe ſhall be called the houſe of prayer : but yee have made it a denne of theeves. It is to me remarkable, that this Evangeliſt ſaith, he went into the Temple of God : and yet when hee relates the very words which he then uſed, he ſaith not, as in the former place of S. *Iohn* he did; *It is written, my fathers houſe ſhall be called an houſe of prayer*; but *My houſe ſhall be called the houſe of prayer, yet yee have made it a denne of theeves.* And both S. *Marke* and S. *Luke* retaine the very ſame character of ſpeech: *Ieſus* ſaith he, *went into the Temple, &c. and would not ſuffer, that any man ſhould cary any veſſell through the Temple,* (an abuſe for which *Ieremie* had denounced Gods judgement againſt their fore-fathers :) and he taught, ſaying unto them, *Is it not written, my houſe ſhall be called of all Nations the houſe of prayer : but yee have made it a denne of theeves? &c. Mark* 11. 15, 16, 17. The like is *Luke* 19. 46. Both by his ſpeech, and by the extraordinary exerciſe of his more then royall authoritie, he gave them evidently to underſtand, ſo they would have beene taught by him, that hee was that very Lord, that very God of Iſrael, unto whom that houſe had beene dedicated, that Lord which had ſent his Prophet *Ieremy*, to dehort their forefathers from polluting the Temple, as now their poſterity doe. And if we conſider the uſuall condition, or ſtubborne temper of Church trading men, and the ſtrong back which long continuance of this plauſible cuſtome of making proviſion

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viſion for ſacrifices in the temple, had given unto that ſharp edge, which the opportunity of this great and ſolemne feaſt had ſet upon their wonted deſires of gaine; it is not imaginable, that ſo many men would ſo quickly have quit their ſeats of merchandize, for the laſh of any one mans hand unleſſe it had been withall the very hand of God: not credible that all the eyes in the world beſides could have blencht them in their wonted courſe, unleſſe they had bin eyed & looked upon, by the very eyes of God himſelfe, of that God who was chiefe Lord of the Temple. For ſo the eyes of Chriſt, as we Chriſtians beleeve and know, were as truly the eyes of God, as the Prophet *Ieremies* eyes were his owne, and that whileſt he ſaw and looked upon thoſe abuſes of the temple with humane eyes, yet he ſaw them with the eyes of God in as ſtrict and exquiſite a ſenſe, as *Ieremy* had ſeen them with the eyes of man.

3. The contents of this text are a prediction, or preſignification, of that rank and nature, which hath beene before deciphered in the generall, that is, a prediction typically prophetical; ſuch as that of the Pſalmiſt, *The ſtone which the builders refuſed, is become the chiefe ſtone in the corner.* Or that which in the literall or hiſtoricall ſenſe did reſpect the Paſchall Lamb. [*Not a bone of it ſhall be broken.*] For the Prophet *Ieremy* did by expreſſe words foretell, and by matter of fact foreſhadow, that which afterwards was moſt exactly accompliſhed. He was perſecuted by that generation wherein he lived, for the delivery of that meſſage

Chap. 7. ver. 12, 13, 14. *But goe yee now into my place which was in Shiloh, where I ſet my name at the firſt, and ſee what I did to it, for the wickedneſſe of my people Iſrael. And now, becauſe yee have done all theſe works, ſaith the Lord, and I ſpake unto you, riſing up early, and ſpeaking, but yee heard not; and I called you, but yee anſwered not: therefore will I doe unto this houſe, which is called by my name, wherein yee truſt, and unto the place which I gave to you, and to your fathers, as I have done to Shiloh.* The ſame meſſage was delivered by him, many yeares after this time, by the expreſſe commandement of the Lord, chap. 26. ver. 4, 5, 6. *And thou ſhalt ſay unto them, Thus ſaith the Lord, if yee will not hearken to me, to walk in my Law which I have ſet before you to hearken to the words of my ſervants the Prophets, whom I ſent unto you, both riſing up early, and ſending them (but yee have not hearkened:) then will I make this houſe like Shiloh, and will make this citie a curſe to all the nations of the earth.* His perſecution for this delivery of his meſſage from the Lord, is upon ſacred record, ver. 8, 9. *Now it came to paſſe when Ieremiah had made an end of ſpeaking all that the Lord had commanded him to ſpeak unto all the people, that the Prieſts and the Prophets and all the people tooke him, ſaying, Thou ſhalt ſurely die: why haſt thou prophecied in the name of the Lord ſaying? This houſe ſhall be like Shiloh, &c.* The laſt generation of the Jews, with whom our Saviour converſed in as viſible and familiar manner, as *Ieremy* had done with their forefathers, did charge him firſt, and afterwards his Martyr S. *Stephen*, with capi-

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tall

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tall blaſphemy, for ſaying, the Temple then ſtanding ſhould be deſtroyed. The accuſation of our Saviour for theſe words (conceived to be uttered by him) you have *Mat. 26. 60, 61. Yea though many falſe witneſſes came, yet found they none. At the laſt came two falſe witneſſes and ſaid, this fellow ſaid, I am able to deſtroy the Temple of God, and build it in three dayes.* Or, as S. *Mark* hath the ſame accuſation, Chap. 14. ver. 57, 58, 59. *And there aroſe certaine, and bare falſe witneſſe againſt him, ſaying, We have heard him ſay, I will deſtroy this Temple that is made with hands, and within three dayes I will build another made without hands. But neither ſo did their witneſſe agree together.* If they had agreed, or come home to the interrogatories propoſed, he had dyed (if they had had the power of death) for ſaying the very ſame words in effect, for which their forefathers threatned *Ieremy* with death. The ſame practiſe you have reiterated againſt S. *Stephen, Acts 6. ver. 12, 13. And they ſtirred up the people, and the Elders and the Scribes, and came upon him, and caught him, and brought him to the Councill, and ſet up falſe witneſſes, which ſaid, this man ceaſeth not to ſpeake blaſphemous words againſt this holy place, and the Law. For wee have heard him ſay, that this Ieſus of Nazareth ſhal deſtroy this place, and ſhall change the cuſtomes which* Moſes *delivered us.* Whether S. *Stephen* ſaid thus or no, I will not diſpute, but moſt probable it is, that he did never ſay this in expreſſe termes, becauſe the Text ſaith, *They ſet up falſe witneſſes againſt him.* However, theſe falſe witneſſes againſt S. *Stephen*, did

did truly prophecy as *Caiaphas* did. For Jesus being made Christ, did destroy the Temple by the Romanes, and abrogated the ceremonies given by *Moses*, because they had made up the measure of their forefathers sinnes, who persecuted *Ieremy* for saying no more, in effect, then they laid to S. *Stephens* charge. And that which *Ieremy* threatned, was in part fulfilled not long after his persecution and imprisonment. For Sion became like Shiloh, a desolate place and forsaken of God for a long time; yet reedified againe within the age or generation then living: so was not Shiloh untill this day. Nor hath Jerusalem or Sion been restored, since they forsook the Lord God of their Fathers, when he came to visit his Temple, as *Ieremy* had done, and to be annointed King over Sion. Cap. 23

4. All that I have to adde unto the former testimony, *Ier.* 7. is this; that our Saviour, at this time of his consecration, or whilest he was a King or Priest *in fieri* only, did give some documents of his royall power, or just chalenge to his right over Iudah and Jerusalem, in a more special manner, then at any time before hee had done. For wee doe not reade, that he did take upon him to judge betweene party and party in matters temporall, nor to dispose of the goods or possessions, whether of Jews or of Gentiles, save once, when he gave the Legion of Devills leave to enter into the heard of Swine, and to cary them headlong into the Sea. And this hee did immediatly after he had manifested himselfe to be God, by commanding the winde and the water, as was before

Sect. 3. before declared. Before this time he might have ſaid more truly then *Samuel* did, whoſe Oxe or Aſſe have I taken? Yet now when he came to viſit his Temple, he gave his Diſciples Commiſſion more then royall, to take an Aſſe and her colt for his ſervice, to ride on them in triumph (as the Prophet *Zachary* had foretold) unto Jeruſalem and to Sion. And this he did *jure dominii*, by right of Dominion. The tenour of the Commiſſion, and the execution of it, you have diſtinctly ſet downe, *Matt.* 21. 1, 2, 3. *And when they drew nigh unto Jeruſalem, and were come to* Bethphage *unto the Mount of Olives, then ſent Ieſus two Diſciples, ſaying unto them. Goe into the village over againſt you, and ſtraight way yee ſhall finde an Aſſe tyed, and a colt with her; looſe them, and bring them to me. And if any man ſay ought unto you, yee ſhall ſay, The Lord hath need of them: and ſtraightway he will ſend them.* And S. *Mark* tells us, Chap. 11. ver. 5. *And certain of them that ſtood there, ſaid unto them, What doe yee loſing the colt? And they ſaid unto them, even as Ieſus had commanded; and they let them goe.*

5. This manner of his comming to Jeruſalem, his powerfull viſitation of the Temple immediatly upon it, and the Inſcription which *Pilate* made on his Croſſe, ſome foure dayes after, with other remarkable circumſtances of the ſtory or journall of that ſacred weeke, be a pregnant teſtimony, that this Ieſus of Nazareth, whom wee adore, was that King of the Iews and of Sion, whoſe comming *Zacharias* had ſo long before foretold. But it is not ſo apparent out of his foreci-

forecited prophecy, either that this King of Sion was the God of Sion, or that the God of Sion, and of Israel, was to be made King of both. For in that he was God, he was the King not of Israel or Iudea only, but of all the earth, God over all from everlasting to everlasting by right of Creation. The next point then in question betwixt the Iew and us, is this; Whether it may be concludently proved from the literall sense of those Oracles which they adore, that he, who was the God of Sion, and of Israel, from everlasting to everlasting, were to be made King of Sion in later times, or after the gift of Prophecy did cease in Iudea and Ierusalem. Cap. 24

CHAP. 24.

That the God of Israel was to be made King, and to raigne not over Israel only, but over the Nations in a more peculiar manner than in former ages he had done.

WEre there no other part or volume of the Old Testament left, besides the booke of Psalmes; the testimonies conteyned in it, which according to the literall sense will abundantly induce this conclusion, are for number more, and more punctuall, then all the testimonies which the Iew can bring out of all other Scriptures, that they were to have a Messias, or sonne of *David*,

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whose throne was to be exalted above the throne of *David* or of *Salomon*. Or if this booke of Psalmes were the only booke, whereby both Jews and Christians were to be regulated in points of faith, this booke alone would condemne both, of such folly and sluggishnesse of heart, as Christ our God and Saviour upbraydeth those two Disciples with; *Luke 24. 26. &c. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at* Moses, *and all the Prophets, he expounded to them, in all the Scriptures, the things concerning himselfe.* He did then enter into his glory, when he was made a King of glory: and such a King he was not made, untill he had endured an harder servitude, or condition of life more miserable to flesh and blood, then Israel had done in Ægypt, or then any of the Prophets, whether Psalmists or others, had undergone. Of this servitude or hard condition of life, which was prefigured by matter of fact, in most of his Prophets, and in all those Psalmists, and foretold in all those Psalmes, which contayne matter of complaint, or imploration of release from oppression, in its proper place. Wee are now briefely to peruse some of those Psalmes, which according to the literall sense, imply the exaltation of the God of Israel, or of Sion, to be the King of Israel or of Sion: & for this view it would much availe, if we knew, who were the Authors of such Psalmes, and upon what occasion they were penned.

2 The Author of the seaventh Psalme was *David* himselfe, and no other, as the inscription

and

and occasion of his complaints, therein mentioned, do manifest. The complaints he tenders immediately unto God, and yet this God, who was to be awaked, was to returne to his throne on high. *Arise O Lord* (saith he ver. 6.) *in thine anger, lift up thy selfe, because of the rage of mine enemies, and awake for me to the judgement that thou hast commaunded: so shall the Congregation of the people compasse thee about; for their sakes therefore returne thou on high. The Lord shall judge the people. Judge me O Lord according to my righteousnesse, and according to mine integrity that is in me.* He that is to arise, was certainely layd downe, and he that is to awake, was for the time asleep; and he that was to returne on high, was questionlesse descended from the highnesse of his throne. Nor are these speeches to be considered [illegible], more then that judgement of the people, which he implores of God. I dare not affirme, that the 47. Psalme was penned or conceived by *David* himselfe, yet authenticke and Canonicall among the Iewes. Now the whole current of that Psalme containes a generall acclamation, or gratulatory hymne of God the Lord, who was to be made King. *O clap your hands (all yee people) shout unto God with the voice of triumph. For the Lord most high is terrible: he is a great King over all the earth. He shall subdue the people under us, and the Nations under our feet. He shall chuse our inheritance for us, the excellency of* Iacob *whom he loved.* Some passages in this Psalme had their literall verification in the practise of this people, at such solemne feasts as this Psalme Cap. 24

Sect. 3. was appointed to be ſung. For they did then exhibit ſuch joyfull acclamations, as are here characterized, and exalt the name of the Lord, by hymnes of praiſe and thankſgiving. But both ſongs and ditties, the geſtures of both Prieſts and people which ſung them, did foreſignifie matter of more univerſall triumphant joy, to be communicated to all Nations, when God ſhould become ſuch a gratious King over them, as he had beene over the ſeed of *Abraham*, ver. 7, and 8. *For God is the King of all the earth, ſing yee praiſes with underſtanding. God raigneth over the Heathen: God ſitteth upon the throne of his holineſſe.* Was it the chiefe matter of this publique joy, that God ſhould ſubdue the Nations under the feete of *Iacobs* poſteritie? This had been rather cauſe of ſorrow to the heathen Nations, then any juſt cauſe of cõfort to the Iew, if theſe words (according to the literall) did import a temporall or civill ſubjection of the Nations by conqueſt of ſword. Nor doth the originall word import any ſuch thing, but a voluntary ſubjection or ſubmiſſion wrought by faire and gentle perſwaſion. And by the unqueſtionable meaning of the very letter; the Nations were to rejoyce, in that they were to be thus ſubdued, not to the whole Nation of the Iews, but to the inheritance which God had choſen for them, or to the excellency of *Iacob* whom he loved. And theſe (as *Theodoret* rightly obſerves) were the Apoſtles and Diſciples, whom God had choſen out of the Iewiſh Nation. Theſe indeed have brought not our bodies, but our ſoules and con-

consciences, under subjection to the yoake of Christ; who was the God whom the Psalmist there foreprophecied should be very highly exalted, not by ascending of the Ark into Mount Sion, nor by propagation of his Kingdome, or gayning a greater multitude of subjects here on earth, then he had whilst the Jews only were his chosen people; but by erecting a new throne and Kingdome in the highest Heavens, where now he dwelleth, and executeth the royall judicature which he before did in the Tabernacle or in the Temple: there he had a visible *throne*, and a visible *mercy seate*, but there his presence was not alwaies visible, nor visible at any time but in type or figure. And if wee may beleeve the later Iewish Doctors, when they speake unwittingly for us against themselves, that solemne festivall wherein this triumphant song was publiquely sung, was first instituted, and afterwards continued, as an anniversary memoriall of the dedication of the Temple, (a) or for bringing the Ark into it: and that was as much as the inthronization of the God of Israel as peculiar King and Lord of Sion. But they themselves do grant, that this very Psalme was not only a triumphall memoriall of what was past, but withall propheticall, and to bee fulfilled in the dayes of their expected Messias. And so we Christians see it now exactly fulfilled, according both to the mystica'l and to the punctuall literall sense, in Christ Iesus their Messias (though they acknowledge him not) now sitting at the right hand of God, and designed to

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a *Vide Mollerum in argumentum hujus Psalmi.*

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be the ſupreme Iudge, not of the Iews only but of all the world, of quick and dead.

3 That the God of Iſrael was to become King of all the world, to be crowned with Majeſtie and glory, was to judge the world after another manner then from the beginning of it, or at that time, when theſe late cited hymnes were conſecrated to his praiſe, had been experienced; many other Pſalmes do ſo punctually import, that without this ſuppoſition, or this interpretation of them, they can have neither any true literall meaning, nor conteyne any remarkable truth worthy the note of *Selah*, which is often inſerted in Pſalmes of this kind. *The Lord* (ſaith the Author of the 93. Pſalme) *reigneth; he is cloathed with maieſty. The Lord is cloathed with ſtrength, wherewith he hath girded himſelfe.* He was to be thus cloathed, thus girded with ſtrength, not as God, but as King. *The world alſo is ſtabliſhed; that it cannot be moved. Thy throne is eſtabliſhed* מֵאָז *of old, à tunc*, from then, that is, from the time wherein he was thus to raigne, and thus to be cloathed with Majeſty. And by this eſtabliſhing of his throne, the world was to be eſtabliſhed after another manner then it had beene. He himſelfe indeed (as it followeth in the ſame verſe) was from eternitie. So was not the throne or Kingdome which the Pſalmiſt there doth not only deſcribe but prophecy of; [his throne is an everlaſting throne] yet everlaſting (as we ſay) *à parte poſt*, from the time it was eſtabliſhed, not from eternitie: and ſo is the kingdome here meant. And

Pſalme

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Pſalme 96.10.&c. *Say among the Heathen, that the Lord raigneth, the world alſo ſhall be eſtabliſhed, that it ſhall not be moved: he ſhall judge the people righteouſly. Let the heavens rejoyce, and let the earth be glad, let the ſea roare, and the fulneſſe thereof: Let the Feilds be joyfull, and all that is therein, then ſhall all the trees of the wood rejoyce before the Lord: for he commeth, for he commeth to judge the earth, he ſhall judge the world with righteouſneſſe, and the people with his truth.* All theſe are characters of times future; and that joyfulneſſe *of the fields and all that is in them*, &c. which the Prophet mentions, is (I take it) no other then the fulfilling or ſatisfying of *the earneſt expectation of the Creature, waiting for the manifeſtation of the ſonnes of God. Rom.* 8.19.

That of the Pſalmiſt, *Pſal.* 97. 1. fals under the ſame line of obſervation: *The Lord reigneth, let the earth rejoyce, let the multitude of the Iſles rejoyce.* This literally implies, that the earth, whether generally taken, or reſtrained to the Land of Jewry, ſhould have better cauſe ro rejoyce, and the multitude of the Iles new occaſions of greater gladneſſe, then in former times they had knowne. When then was this new matter of joy and gladneſſe, there promiſed to all the earth and her inhabitants, to begin to beare date, or bee *in eſſe*? From that point of time, wherein the Lord began to raigne after another manner, then before he had done. The raigne of the Lord over all the earth, and over all the Ilands of the earth (if wee conſider him only as God) was from the beginning of the world, and ſo ſhall continue without

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change or alteration World without end. The raigne of the Lord then, in this place foretold, must be the raigne of God incarnate, or of Gods being made King. And those holy men of God which thus speake, did by the spirit of prophecie foresee those dayes which *Abraham* saw and rejoyced to see. Now the beginning of these joyfull dayes, was from the time wherein the Lord did *loose the Prisoners, did deale his bread unto the hungry, did open the eyes of the blinde, and rayse them that were bowed downe*, with his owne hands, or with his owne voice. For so the Author of the 146. Psalme (a little before paraphrased) doth conclude that admirable ἐπίνικιον, or triumphant song of the God of Israel; *The Lord shall raigne for ever, even thy God O Sion unto all generations.* All the former workes of mercy and piety towards miserable men, were but *præludia* or portending documents of his future raigne, or œcumenicall Kingdome shortly after to be established.

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That the former Testimonies do concludently inferre a plurality of persons in the unity of the Godhead: and that God in the person of the Sonne was to be incarnate, and to be made Lord and King.

But if the Lord God of Israel were to serve under the sins of this people, or to bee made a servant for their sinnes; if he were to be annointed King not over them only, but over all the earth besides; it will bee demanded, unto whom he was to be a servant, and who (after this his service,) was to make or Crowne him King? Surely, being God, he was not to be a servant unto man or Angell: if he that was God must be a servant, he must be a servant to him who is, and truly was, God. If he that was truly God, were to be annointed King, and to be enthronized, hee must be annointed by him alone, who was as truly God. These considerations enforce us, and when God shall give them hearts to take these and the like into serious consideration, will perswade the Jews, that however the God of Israel be one, yet in this unity of the Godhead, or divine Majestie, they and wee must acknowledge more then an unity or identity of persons. What it is to be a person, and what manner of distinction is betweene the persons in the blessed Trinity, are poines which I never had minde to dispute

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(More scholarum since I first knew the Schooles, & here my studies) to know Catholik: one was always ready to admire, what I knew not to expresse.

Nor could I ever well understand the language of such as thought themselves able to illustrate these high mysteries with Scholastick formes & words, but have taken more delight and comfort, for these thirtie yeares and more, in reciting daily, (as I am bound by oath evening and morning) the Collect appointed by our Church for Trinity Sunday, with the Hymne annexed unto it in the ancient liturgies then all the varieties whether of Schoolemen, or of such poore writers as seeke to adorne and beautifie their ruder expressions of this great mystery. And I have *ingaged my selfe not to meddle with this point untill (by Gods assistance) I have finished the rest of these Commens; and then, by way of meditation or devotions only. Thus much now withstanding, the former considerations, and the very fundamental grounds of true Christianity inforce us to grant, that in the divine nature, though most indivisibly one, there is an eminent ideall patterne of such a distinction as we call between party and party; a capacity to give, & a capacity to receive, a capacity to demand, and a capacity to satisfie: Capacities sufficiently different for the exercise of justice and love, not *ad extra* only, but within the divine nature it selfe. If there were but one *party*, or *person* in the divine nature, the remission of mens sinnes without satisfaction had beene more

* In the preface to the Treatise of the Catholick Church.

more proper and pertinent, then remitting of them upon ſatisfaction. For one and the ſelfe ſame party to demand ſatisfaction of himſelfe, and to make it to himſelfe (eſpecially by way of puniſhment or diſgracefull affliction) is ſo unconceivable to reaſon it ſelfe, that it is altogether uncapable of admiration to reaſon ſanctified, or enlightned by grace. Cap. 25

2. But this is that which ſome moderne heretiques labour to prove; to wit, That God did not exact ſatisfaction for our ſinnes of our Saviour Chriſt Ieſus; that it had beene exact cruelty in God to have laid the burthen of all our ſinnes upon him, who knew no ſinne. But how then is Chriſt ſaid to have taken away our ſinnes? God, (ſay theſe men) did freely remit them without ſatisfaction, and Chriſt did take them away, by ſetting us a pateme of holineſſe; and of patience in affliction; That is, in ſuch ſort as a Phyſitian might be ſaid to have taken away an epidemicall diſeaſe, by preſcribing a *recipe*, which every one after might make for himſelfe, and be his owne Apothecary. Briefly, they thinke that God cannot be excuſed from cruelty, but by denying all true and proper ſatisfaction made to him by Chriſt. But it is an overſight uſually incident to men enclouded in groſſer errours, to object that unto their Adverſaries, as an inconvenience or abſurd conſequence, which is ſuch only according to the objecters owne tenets, but moſt true and conſonant to their principles whom they oppugne, if theſe might be taken into due conſideration.

Sect. 50. *More Scholarum*, since I first knew the Schooles, or bent my studies to know Christ; but was alwayes ready to admire, what I knew not to expresse.

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Sect. 3. nation. Thus some great Clearks in the Romish Church (but none of their wisest men) object against us, that we make God a Tyran, by teaching that he hath given us a Law which is impossible for us to fulfill. The objection is unanswerable, according to their principles, who teach, that a man cannot be justified or absolved from the sentence of death denounced by the Law, without perfect inherent righteousnesse or fulfilling of the Law: But the same objection no way toucheth us, who teach, that albeit we must still be doing that which is good, yet after we have done all we can (suppose much better then either they or we doe) we must still deny our selves, and renounce not the works which we have not done, but the good works we have done, and wholly relie upon the mercies of God in Christ, who once for all suffered for our sinnes, and daily absolves us from them, so oft as in sincerity of heart wee confesse our sinnes, and implore his propitiation for them. Unlesse we knew the fulfilling of the Law, whether by habituall or actuall righteousnesse, or by doing those things which wee ought to doe, or leaving those things undone which we ought not to doe, to be impossible for us in this life, our reliance on God in Christ could not be so firme, or so perpetually constant, as the doctrine of our Church, (so it be rightly imbraced,) will make it.

3. The *Sectaries* wander in the like, but much grosser, mist of errours, wounding one another while they shoot at us, who are sufficiently armed against their poysoned arrowes by the armour

mour of God on the right hand & on the left, to wit, the distinction of persons in the blessed Trinity. Indeed, were there but one party or capacity in the divine nature, which were the only party or person offended, their arguments for remission of sinnes after their way would conclude against us, who presse a necessity or convenience of satisfaction unto God. But their strongest Arguments fall either wide, or short, of all such as maintaine this distinction of parties, or persons in the divine nature. For if the sonne of God, or ὁ λόγος, were truely God from eternity, and remained God after man did make himselfe the servant of Satan; he might, without wrong to any man, to any party, without wrong to himselfe (for *volenti non fit injuria*) voluntarily take the *forme* of a servant upon him, and in that *forme*, or low condition of man, make *perfect* satisfaction *per translationem pœnæ, for all our debts, for all our sinnes*; and our debts being fully paid, restore us to the liberty and priviledge of the sonnes of God. He both might and did truly purchase that peculiar dominion over us, which he hath over all men, an absolute dominion of punishing all Gods ungracious, and of crowning all his thankfull and faithfull servants. This dominion, as it is peculiar to Christ, was purchased by true and reall satisfaction made unto God. Cap. 25

4. But what it was for *Christ, the sonne of God*, to take upon him the *forme* of a servant, or wherin this condition or *forme* of a servant did properly consist, are points which neither the Arian nor

Sect. 3. nor the Socinian did ever take into serious consideration. If the Socinian would yet doe so, he might clearely see that his former objections could not reach us, but must rebound upon himselfe. For the man Christ Jesus, being so just a man, as we beleeve, and he grants he was, unlesse he had been more then man, truly God, and truly a servant withall, it could not have stood with the goodnesse of God, nor with any rule of justice divine or humane, either to have punished him for our sakes, as we say God did, or to have suffered him to undergoe such hard and cruell usage at the hands of wicked and sinfull men, as the Socinians confesse he did undergoe; without murmuring or complaint. But this is a point which cannot be orderly handled, untill we come to the death and passion of our Lord and Saviour, which was the *τέλος* or period (rather,) of his servitude, or of being in the forme of a servant, which was the *Basis* of his humiliation. And albeit I purpose not in that place to dispute, whether God could possibly have freely remitted our sinnes without any satisfaction (a question to which no wise men will take upon them to give a peremptory answer, whether negative or affirmative:) yet I shall by Gods assistance, there make it cleare, that no other meanes or manner of remitting our sinnes, of absolving or justifying us, or of bringing us to glory, which either the *Socinian*, or the wit of man can imagine, could have been so admirable to sober capacities, as that way and manner which the Scripture plainly teacheth, and that in briefe is this.

5. The

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5. The Divine nature, in the person of the Father, requires satisfaction for the transgressions of man against the eternall Law and unchangeable rule of goodnesse, or those positive Lawes which he had given in speciall to man. The same divine nature in the person of the sonne, undertooke to make satisfaction for us, in taking our nature upon him, and *Hee* having by right of consanguinity, the authority and power of redeeming us; the same divine nature in the person of the holy Ghost doth approve, and seale this happy and ever blessed compromise. This ineffable accord betweene the divine persons in the unity of the Godhead, concerning the great worke of mans redemption, is most exactly parallel to that accord, which some of the Ancient have excellently observed betwixt them in that work of creation, as hath beene before expressed in that article. Not to repeat, nor to adde to that which was there delivered, but to continue these present discussions concerning the eternity and person of the sonne of God.

6. Some there have beene, and are, who granting all that wee have said, or can desire to bee granted, concerning the incarnation of God, or Trinity of persons in the unity of the Godhead, further demand; why God rather in the person of the sonne, then in the person of the father, or of the holy Ghost should bee incarnate or made flesh? But might not these men (some perhaps will say) as well have demanded, why God the Father did make the world rather by the sonne then

Sect. 3. then by himselfe, or by the holy Ghost? Or why this title of *Him, by whom all thing were made,* should be peculiar to God the sonne? And to this question, it would be a satisfactory answer to say, that we must believe that the world was so made because the Scripture, which is the only rule and guide of faith, doth so instruct us; or because the persons of the blessed Trinity (for reasons best knowne unto themselves alone) would have it to be so, and so to be written. But many arguments there be well observed by the ancient, and better explicated by moderne Divines, (some of whose works are extant in print, others worthy of the presse) unto which I shall be as farre from adding as from detracting. These reasons alone abundantly satisfie all the desires, which I ever had to be informed in this point. First, seeing the blessed Trinity was pleased to have satisfaction made for the sinnes of mankinde, and by this satisfaction to exhibit an exquisite paterne of justice and equitie: Secondly, seeing mans sinne did especially consist in rebellion; the satisfaction was (according to the rule or paterne of equitie and justice) to be made by most exquisite obedience. Now the most exquisite obedience that can bee performed, is from a sonne unto his father, or from a servant unto his Lord. Hence it pleased the eternall wisedome, and sonne of God, to take not the nature of man only, but the *forme* of a servant (for a while) upon him, to make the most perfect and abundant satisfaction, by the most exquisite obedience of which both the state of a sonne,

ſonne, and condition of a ſervant was capable. Cap. 25

7. The ſtone of offence, whereat the Socinians (who account themſelves good Chriſtians, and doe not deny Chriſt to be the Sonne of God) doe ſo much ſtumble, is in part the very ſame with the prejudice which the Arians had of the orthodoxall truth; whoſe breach or diſruption in the Canon of the ancient Catholique faith, the firſt Nicene Councill ſought to repaire, not by addition or ſuperſtruction of any new Articles of beleife, but by a gentle diduction or dilatation of that ſenſe, which was included in the Apoſtles Creed, or in the ancient rule of faith. *I beleeve in one God, &c, and in one Lord Ieſus Chriſt, the only begotten ſonne of God, begotten of his father before all worlds,* and againe, *very God of very God, begotten not made, being of the ſame ſubſtance with the Father, &c.* It is not improbable, that the Arians and their followers might take offence, or pick a quarell, at this Title [of being the only begotten ſon of God before all worlds] the rather, becauſe ſome of the moſt ancient, and not a few middle-age writers do ſeek to groũd this article upõ that divine oracle, Pſ. 2. *Thou art my ſon, this day have I begotten thee*; as if *hodiè* in that place did not literally and punctually referre to any peremptory day or time circumſcriptible by remarkable circumſtances, or notable hiſtoricall events, but were put for *hodiè æternitatis*, which implyes no time, but an indiviſible interminable duration. And if the allegation were true in this ſenſe, there could be no queſtion betweene profeſſors of Chriſtianity

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about the eternall generation of Christ Jesus, as he is the sonne of God. But so it often falls out, that some one impertinent allegation, or weake proofe, being too much stood upon, doth provoke or embolden such men, *qui ita veritatem amant, ut velint esse vera quæcunq; amant*, to deny the generall truth, for whose confirmation weake and impertinent proofes are brought; albeit the same truth might be most strongly prooved from many other irrefragable testimonies of Scripture. That the Psalmist Psal. 2. speakes of our Saviours resurrection from the grave, is most cleare from the Apostles testimonie; and in what sense it was fulfilled, whether in the literall onely, or in the mysticall, or in both; whether according to the plaine literall sense, it tooke aswell *retrò* as *antè*, or have any especiall reference to what is past, shall, by Gods assistance, be discussed in the explitation of that great Article. I dare not in this place, use the former authority, to proove the eternall generation of the sonne of God.

8 That hee should bee [the onely begotten Sonne of God] otherwise then by his *begetting from the dead* unto glory and immortalitie; or that he should be so before the World (from all eternity) may seeme to imply a contradiction *in terminis*. For the Father must be before the sonne, unlesse we take these termes, as termes meerely relative, not as importing any substance or persons. All termes meerely relative *quà tales* are *simul naturâ, coævall for standing. Abraham*, though an ancient man, was not *Isaacs* Father, before

Isaac

Isaac was his ſonne. But if wee reſpect the perſons, or ſubſtances betwixt whom ſuch relations ſtand, the perſon of the Father is alwaies before the perſon of the ſonne, according to precedence of time; or if we conſider not the perſons or ſubſtances, but that which they call *proximum fundamentum relationis, that act or operation, from which ſuch relations do immediately reſult*; ſo it is true that *generans eſt prior generato, Begetting or to beget hath priority or precedencie* (though not of time yet of nature) of *being begotten.* But if the Sonne of God be coeternall to his Father, there can be no place for either of theſe precedencies or priorities, nor for any thing truely proportionable to them, ſeeing in eternitie there is *nihil prius, nihil poſterius*, no prioritie, no ſucceſſion. How then can Chriſt Jeſus be conceived to be the onely ſonne of God, begotten of his father before all worlds, if to be before all worlds, be as much as to bee from all eternitie, or in eternitie? To this wee anſwer, that where the truth of the matter is unqueſtionable; men ſoberly minded ſhould not wrangle about the ſtrict proprietie of words; eſpecially in myſteries whoſe comprehenſion far ſurpaſſeth mans capacitie, and are even to bleſſed Angels ineffable, or unexpreſſible in any punctuall or proper phraſe. Tne truth which the Nicen Fathers ſought to eſtabliſh, was this; that Chriſt Jeſus was not *made* the Sonne of God before all worlds, but was the ſonne of God, very God of very God, from all eternitie, coeternall, and coequall to his Father. For ſo they expreſſe themCap. 25

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poſſeſſeth eternitie, have a true and proper ſonne [which the word *only begotten* implyes] after what manner ſoever he be his ſon, (though by a manner altogether unconceivable to us) that *ſon* muſt be coeternall to his Father. For the truly eternall God to have, beget, or produce a ſonne which is not eternall, but everlaſting only *à parte poſt*, is as unconceivable to reaſon, as that an immortall Father ſhould beget a mortall, or a mortall Father an immortall ſonne. No Schoolemen did ever acknowledge the generation of the Son of God to be univocally like to other generations in all points beſides the eternitie of it. For even in that wee acknowledge it to be eternall, wee *difference* it from all other generations by ſuch an unexpreſſible ſupereminencie, as eternitie hath over time, or diuine immenſitie of all bodily magnitudes, or the Divine Eſſence it ſelfe of Created Natures.

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That by the Sonne of God and the Word, *wee are to understand one and the same partie or person: that* the Word *by whom S.* John *saith the World was made, is coeternall to God the Father, who made all things by him.*

But to wave this point (for the present) concerning the maner how the eternall God should beget an eternall sonne: the thread which we are to unwind (as far as possibly we can without knot or ravell) is this: that Christ Jesus is *heri, hodie*, yesterday, to day, the same (only true sonne of God) for ever, truely coeternall to his Father. And this being a point of so great consequence, I will not allot one place onely for the clearing of it, but insist upon it (more or lesse) in all the articles which concerne Christ. For in all of them, wee shall be enforced to incounter the Jew, as well as the Arrian, or Socinian.

2 Whether of these two be the greater sinner, or more dangerous enemy to the crosse of Christ, that I leave to God the Father, and Christ Jesus the judge of quick and dead, and to the holy Spirit to determine. But seeing it is no sinne to refute or censure both their errours; the errour of the moderne Jew, who utterly denieth Christ

to

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to be the sonne of God in any sense seemes to me more excusable, at least lesse inexcusable then the errour of the Arrian or Socinian; who granting Christ to be the sonne of God, deny him to be coeternall to his Father. And my reason is, because it is not more plaine or pregnant out of the writings of *Moses* or the Prophets (which the Jews only acknowledge) that God was to be incarnate or to become man (though that be most pregnant;) then it is from the Evangelist and other sacred writers of the new Testament, (whose authoritie the Socinian denies not) that Christ is the only sonne of God from all eternitie. Two or three testimonies shall suffice for the present. Were there no other place besides that of the Apostle Heb. 7. 3. and that of S. *Iohn* chap. 1. these would captivate my understanding to the obedience of beleife in this point. The Apostle speaking of *Melchisedech* saith, *he was without beginning without end of life*, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ, that is, albeit he had both Father and Mother, beginning and end of dayes, yet he is represented unto us, without beginning or end of dayes, that so he might be a type or shadow of the sonne of God. But how farre a type of the sonne of God? only in this, as he was without beginning of dayes, or end of life. That the Apostle by the sonne of God did meane Christ Jesus and none else, none deny. The very scope and end of this parallel betwixt *Melchisedech* and Christ was, to shew that Christ the sonne of God was truely and really such as *Melchisedech* was only by shadow or represen-

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tation; that is really and absolutely without beginning or end of dayes, he who is, who was, & is to come: perfect characters of eternitie. Againe, it is evident, that the sonne of God who died for us, was the same person and party with that ὁ λόγος, *with that word* which was made flesh. This consequence is ungainesayable [that if ὁ λόγος, the Word were without beginning or end of dayes; God blest for ever, and coeternall with him, who said, *Let there be light, Let there be a firmament, &c.* then Christ Iesus the sonne of God, who not only we but the Socinians grant did die for us, was and is without beginning or end of dayes, truely coeternall to God the Father]

3 That ὁ λόγος [*the word of God*] was absolutely eternall not made so in time, is a truth which the wit of man cannot more punctually presse against all that in future times should deny or question it, then S. *Iohn* doth in the beginning of his Gospell. And the manner of his reiterate emphaticall expressions of himselfe, (every later adding strength unto the former) confirmes the opinion or tradition of the Ancient: that he purposely wrote that maiestick proeme to his Gospell (which is but a paraphrase, though most divine, upon the writings of *Moses*, and the Prophets touching this great mysterie) for preventing of the spreading of the Arian or like heresie whose seeds were by the envious man sowne in S. *Iohns* time, after Christs other Apostles were fallen asleepe. *In the beginning* (saith S. *Iohn*) *the Word was*; What *beginning* doth he meane? The same

ſame which *Moſes* meant, when hee ſaid, *In the beginning God made the Heaven and the Earth.* The originall phraſe, whether uſed by *Moſes* in the Hebrew, or by S. *Iohn* in the Greeke, exactly anſwers to the Latine *in principio.* Now though every cauſe be *Principium*, *the beginning* or that which gives beginning to its proper effect: Yet *Omne principium every beginning* is not a proper cauſe of that which uſually followes upon it. For the firſt dawning or *ſcaring* of the morning is the beginning, yet no true poſitive cauſe, of the day following; it is firſt in order of time, but not of cauſality. And this ambiguity of the Phraſe *in the beginning* is the ſame both in the Hebrew, and in the Chaldee as the learned in theſe tongues (no parties in this buſineſſe) have obſerved. Now in that firſt of Geneſis, we muſt take the word *beginning*, not for the cauſe of all which followed, but for the firſt in order or precedency of duration. For the heavens and the earth (if we take them as now they are) were not made in that *beginning* or point of time wherein God is ſaid to have made the heaven and earth: Nor did any of theſe, or any other parts of the world ſpring or reſult by way of cauſality from the firſt maſſe which was without order of parts, or true forme; otherwiſe the diſtinction of light from darkneſſe, or ſeparation of the waters which are above the firmament, could not have beene works of creation properly ſo called, but rather of generation; whereas the Scripture tells us, that theſe were the works of the firſt and ſecond day: much leſſe. could Cap. 26

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could the production of plants or vegetables, or substances endued with sense have been any proper works of creation, after the heavens and earth were made. When then *Moses* saith, * *In the beginning God made the Heaven and the Earth*, this is all one, as if he had said, the heavens and the earth had a beginning, & that this unformed masse was the beginning or first draught of them, and all things else whereof this masse was the beginning, did beginne to be before they had any permanent or determinate kinde of being. And when S. *Iohn* saith, Ἐν ἀρχῇ ἦν ὁ λόγος, *In the beginning the word was*: the Phrase in grammaticall construction necessarily implies that the word had a perfect actuall being when all things else did but beginne to be, and having then an actuall proper being, it could not at that time, or any time since, not at the beginning of time it selfe, beginne to be, but was and is and so continues, without ending.

4. Or lest wits unarmed with arts, or unable to untwist arguments subtilly contrived by sophistry, should be made to stagger in this article of the *eternity* of the word, he addes *the word was with God, and the word was God*, not by extrinsecall or borrowed appellation (as Princes and Angells sometimes are called Gods) but by nature God, the Almighty God. Hence he addes, *the same was in the beginning with God*, that is, had as perfect be-

ing

* *In principio erat verbū hoc est erat ante omnia: Significat enim differentiam filii Dei, & rerum creatarum, quippe hæ in principio fiunt: at æternus filius nequaquam fit in principio, verum erat ante omnia sæcula. Et quēadmodum cælum, & terra in principio, id est ante omnia fuerunt facta: ita Dei verbum erat ante omnia creata. Nam præteritum antiquitatem, & præexistentiam nobis designat. Adhæc, creatain principia fiunt, sed nonest necesse, ut sint: at verbum Dei in principio erat, quod est, non factum est, sed erat æ est.* Simon Portius in initio Scholii in hæc verba Ioannis.

ing as God himselfe had, when all things else begunne to be [there is his eternity] or if this were not enough, he further saith, ver. 3. *All things were made by him*, to wit, *by the Word* [This is the character of his Almighty power or coequality with God who made all things by him.] But here perhaps the Arian, or other involved in his error, will object, at least in favour of this opinion it may be objected, that this *universall* of S. *Iohn*, *all things were made by the Word*, is subject to the same limitation or exception which those two universall before * mentioned were, the one out of S. *Paul*, 1 *Cor.* 15. [*When he saith he hath put all things under his feet, he is excepted who hath put all things under him:*] the other out of the Author of the 146, Psal. [that we may not put trust or confidence in any sonne of man] which admits of this limitation [unlesse it bee in that sonne of man, who is also the sonne of the Lord God of Israel:] why then may not this universall of S. *Iohn* [*All things were made by the Word*,] admit of this or the like restraint; All other things besides the word were made by God, and by the word as his coagent, but the word himselfe made by God alone? Indeed if our Evangelist had said only thus [*All things were made by the Word*] this limitation would be more tolerable; but to prevent this cavill or captious limitation, he expressely addeth [*Without him was not any thing made that was made*] This clause reacheth home, and caries it cleare, that this ὁ λόγος *the Word*, was not any of those things which were made or created, otherwise

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* Chap. 21 parag. 6.

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5. The ſame concluſion is contained (though more cloſely couched, eſpecially in our Engliſh verſion) in that of S. *Paul*, *Heb.* 1. 2. *God in theſe laſt dayes hath ſpoken unto us by his ſonne, whom hee hath appointed heire of all things, by whom alſo hee made the Worlds.* Though he be appointed heire of all things, as he is man, yet this right of inheritance was derived unto him as man, from the work of Creation, as he was the ſonne of God. For as the Apoſtle there addes, *God by him made the Worlds.* Were there then more worlds then one? If there were, all were created by the *ſonne*, and without him neither any world, nor any part of the world was created. Howbeit the world in the original, doth not ſignifie this viſible or quantitative world, *non mundos ſed ſæcula, non* κοσμὸς *ſed* αἰῶνας, not the heavens, the earth, the elements, or any other part which we ſee, but all things whatſoever, which have any duration or ſucceſſion, were made by the ſonne of God; and he had a perfect being before any thing could bee made by him, and is therefore truly eternall. The worlds in the originall comprehends all things which heretofore have beene, and now are not;

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all things which now are and ſometimes were not; all which hereafter ſhall be, though after their beginning of being they ſhall have no end. So that S *Pauls* ſpeech expreſſely extends it ſelfe ſomewhat further then that of S. *Iohn*, *All things were made by him, and without him was nothing made that was made.* S. *Iohns* ſpeech (expreſſely) refers only to things which were then made, S. *Pauls* ſpeech extends it ſelfe as well to things future as paſt, not only for their making or beginning, but for their preſervation or ſupportance. For ſo he ſaith *Heb.* 1. *ver.* 3. *He upholdeth all things by the word of his power.* As the father then created all things, ſo were all things created likewiſe by the ſonne. The Father preſerveth all things, and yet the ſonne (who is the expreſſe image of his glory) preſerveth and upholdeth all things. And however we render the originall ἀπαύγασμα the brightneſſe, or χαρακτὴρ, he is the Almighty ſplendor, and the Almighty expreſſion or *character* of the father Almighties glory and perſon. Finally, as hee is heire of all things elſe, ſo is he heire of the Almighty Eſſentiall Attributes; theſe he enjoyes, not ὑιοθεσίᾳ, *not by adoption or participation*; but κληρονομίᾳ by right of inheritance, as being his only begotten ſonne: yet not his ſucceſſor but his coequall from eternitie. And here (by the way) I cannot ſufficiently admire the care and wiſedome of the ancient Church, in appointing the goſpell for that great feſtivall, (wherein we celebrate the memory of Chriſts nativitie) out of the forementioned Chapter of S. *Iohn*: and the Epiſtle for the ſame feſtivall Cap. 26

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feſtivall, out of the firſt of the Hebrews; to the end that all Chriſtians might bee ſufficiently inſtructed as well in the truth of his eternall generation, or eternity of his perſon, as he is the ſonne of God, as of his nativity in time, as he was the ſonne of *David* borne of the Virgine, or of his begetting from the dead. And as for the errour of the Arians or others, who acknowledging the divine truth of the new Teſtament, deny the eternity or eternall generation of the ſonne of God; The moſt compendious way to refell them is not (as I conceive) fiercely to diſpute againſt them, but rather to let them be caried with the blaſt of their owne doctrine, or draw them unto theſe fundamentall Rocks, and let them ſplit themſelves.

6. But to follow S. *Iohns* expreſſions a little further, which come neerer to the point now in handling, ver. 4. *In him* (that is, in the word) *was life*, this is more then if he had ſaid, he is the word of life. For ſo is the Goſpell by way of efficacy or efficiency; but men only, who live by it, are the ſeat and ſubject of that life which it imparts; which is wrought by the preaching of it. But when the Apoſtle ſaith, *in the Word was life*, this implies, hee was that ſeat and fountaine of life, from whom both the efficacy of the Goſpell, and that life which is ſubjectively in men or Angells, is derived or participated. *And the life was the light of men, and the light ſhineth in darkneſſe, and the darknes comprehended it not.* All theſe are Attributs or expreſſions of a nature truly divine, characters of

of a living eſſence, or of life it ſelfe, before men or the world were made, and this is confirmed to us ver. 8. *The Word was the true light, which lighteneth every man that commeth into the world*, And if every man that commeth into the world, then the firſt man *Adam* was enlightned by this word: For he was both the light and life of the world, ever ſince the firſt beginning of either; albeit the world and worldly men did not apprehend him to be ſuch, as it is expreſſed ver. 10. *He was in the world, and the world was made by him, but the world knew him not*, So then, he was in the world ever ſince it was made, and the world was in him (as in its eminent, or ideall efficient cauſe) before it was made. *He came unto his owne, and his owne received him not.* Who were theſe *his owne*? If all generations of men, or all ſucceſſion of time, or things temporall were made by him, all theſe were his owne. Yet before the comming into the world, of which the Apoſtle here ſpeakes, all theſe were not his owne by the ſame peculiar right. He always was Lord of lords, and King of kings, and ſupreame ruler of ſuch as ruled the nations; yet were not all nations his peculiar inheritance: this was the prerogative of *Abrahams* ſeed or *Iacobs* poſterity. And albeit he had beene in them and with them after a more ſpeciall kinde of preſence for many generations: yet at this time, whereto the Apoſtles words *referre*, he firſt came by a peculiar maner, both into the world and unto them, by becomming an inhabitant or ſojourner in the territories bequeathed to *Abraham* and

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Sect. 3. to his ſeed. But theſe who were thus his owne by peculiar redemption from the land of Ægypt, for the moſt part received him not. Yet his comming (though) after this peculiar manner, to his owne was not loſt, nor was Gods promiſe to *Abraham* any way impeached by their refuſing, or not receiving of him. *For to as many as received him* (whether they were of *Abrahams* ſeed after the fleſh, or of the Gentiles, to all of both ſorts) *he gave a right or priviledge to become the ſonnes of God.* ver. 12. All were made the true and lively ſonnes of *Abraham* by receiving him, who was before *Abraham*, but was now made man of the ſeed of *Abraham*. Now in that he made all the ſonnes of God which received him: this preſuppoſeth he was the ſonne of God, not *by making*, not by taking the ſeed of *Abraham*; but the ſonne of God by nature or eternall generation, the true God of Iſrael. For ſo the Evangeliſt concludes that heavenly diſcourſe ver. 14. *And the word was made fleſh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.*

7. Why S. *Iohn* in the proæme to his Goſpell doth inſtyle Chriſt Jeſus *the word of God*, rather then *the ſonne of God*, why it is rather ſaid, the *Word became fleſh*, then the *ſonne became fleſh*: in what prophecy the *words* becomming fleſh was foretold or foreſhadowed, with the manner how it was made fleſh, or the meaning of this phraſe; muſt be the ſubject of ſome Chapters following. This, for the preſent, is evident out of places before

fore alleaged, that S. *Iohn* did meane no other party or perſon by the *word*, then him whom afterwards, throughout his whole Goſpell, he ſtiles the *ſonne of God*: and out of the ſame places it is as evident, that *the word*, ὁ λόγος, was that very God of Iſrael, who had promiſed to erect a Tabernacle and dwell in his people or amongſt them, and to manifeſt his glory to them after a more peculiar manner, then he had done, either during the time of the firſt tabernacle, or of both the Temples. For that text of S. *Iohn Iohn*, 1.14. *He dwelt amongſt us, and wee ſaw his glory, the glory as of the only begotten ſonne of God*, imports the exact fulfilling of all thoſe prophecies, wherein the manifeſtation of Gods glory in ſucceeding ages is promiſed. That the glory of God was to be revealed in the fleſh, S. *Iohn* did learne from Scriptures, which were extant before our Saviours incarnation; though this he learned not by ſtudy or art, but from Divine revelation. But that the man Chriſt Ieſus, with whom he converſed here on earth, was the *word*, which the Scripture foretold ſhould be made fleſh, or that the glory, which ſhined in him, was the very brightneſſe of Gods glory; this S. *Iohn* knew by experiment; as having ſeene his transfiguration upon Mount Tabor, and converſed with him after his reſurrection. This both he and S. *Paul* beleeved from ſenſible evidence of experiments exactly anſwerable to the predictions of *Moſes* and other Prophets, concerning the glory of God, which was in later times more fully to be revealed, then in former. Cap. 26

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8 To omit those two places before cited *Exod.* 29.44,45. and Leviticus 26. 11, 12. (unto both which places that of S. *Iohn* chap. 1. 14. doth in speciall referre) wee will insist a while upon that text *Exodus* 33.14. to the 23. *The Lord spake unto* Moses *face to face, as a man speaketh with his friend.* The summe of this dialogue is expressed ver. 14, 15. *My presence* (saith God) *shall go with thee, and I will give thee rest. And* Moses *said, if thy presence go not with us, carry us not up hence, for wherein shall it be knowne here, that I and thy people have found grace in thy sight?* But *Moses* not satisfied with the promise of Gods presence, and separation of them from other people, requests a sight of his glory, and this in part is granted ver. 21, 22, 23. *And the Lord said, Behold, there is a place by me, and thou shalt stand upon a Rock. And it shall come to passe while my glory passeth by, that I will put thee in a clift of the Rock, & will cover thee with my hand, while I passe by. And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seene.* For so God had said ver. 20. *Thou canst not see my face: for there shall no man see my face, and live.* Yet this sight of Gods glory, or so much of it as *Moses* saw, left such an impression in his face or Countenance, as you may read chap. 34. ver. 33. that he was constrayned *to put a vaile upon his face, whilest he talked with the people, who were not able to behold the glory.* But *this vaile* (as our Apostle tels us, 2 *Cor.* 3. 14.) *is put away in Christ.* It is true. Yet this ὁ λόγος, or *the word*, was not *the Christ* to doe away this vaile, till he put on the vaile of flesh. The

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flesh then was a vaile to him, but as a glasse or mirrour to us. Wee may in Christ with open face behold that glory of God, whose reflexe on *Moses* face the Israelites could not behold, but through a vaile. Christ then is that glasse or mirrour, wherin the brightnesse of Gods glory, which the Israelites could not then behold, may now be seene. But did the Iews or Israelites in the time of the old Testament (or in that time, wherein the Author of the booke of Wisdome wrote) conceive any such matter, as our Apostle here inferres, that the glory of God should be more fully revealed; or that men should be more capable of the participation of his presence in later ages, then they had beene in former? Some of them did, others did not; all of them ought, even by their owne prenotions or interpretations of Scriptures, so to have conceived and beleeved. For thus some moderne Iews conceive of *Moses* his request. *What was that* (saith a great Rabbin amongst them) *which* Moses *our Master sought to attaine unto, when he said, I pray thee shew me thy glory?*

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"9 He requeged to know the truth of the be-
"ing (or essence) of the holy blessed God, untill
"that he were knowne in his heart, like as a man
"is knowne, whose face is seen, and whose forme
"is ingravē in ones heart: so that man is distingui-
"shed or separated in his knowledge from other
"men. So *Moses* requested that the Essence of
"God might be distinctly knowne in his heart
"from the essence of other things, so that
"he might know the truth of his Essence as it is.

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"But God answered him, that the knowledge of "living man, who is compounded of body and "soule, hath no ability to apprehend the truth of "this thing concerning his Creator.* That knowledge of God or sight of his glory whereof *Moses* was uncapable, was truely ingraven in the heart of the man Christ Iesus, and in his light wee see light. He that saw him with the eyes of faith, did see the father; he did see the glory of the Godhead. The brightnesse of the divine glory is alike inaccessible, alike incommunicable in the Sonne as in the Father, if we consider them in their divine nature alone; but in the man Christ Iesus, and in him alone, wee may behold the brightnesse of the Divine glory, which neither eye nor heart of man could behold in it selfe, or in any divine person alone, but only in the divine person which was incarnate.

*Ainsworth upon this place, out of Maimony &c.

10 And it is not here to be omitted that the forecited 29. of *Exodus* ver. 45, *I will dwell among the Children of Israel* is thus translated by *Onkelus* in his paraphrase *& ponam præsentiam divinitatis meæ in medio filiorum Israel*. So *Fagius* (with some others) render it; and why he so renders it, gives "the reason. * And the later Rabbines (as (b) one "well conversant in their writings, saith) gene-"rally observe that whensoever it is said in the person of God, that *I will dwell among st them*; this

Paraphrasi quadam vsus sum ad explicandũ vim et energiam vocis Chaldaicæ Shechinah, quam ad verbum quietem vertere; שכן enim verbum, quiescere significat. Hinc Hebræi præsentiam Dei quæ sese in tabernaculo circa aretã exerebat, à quiescendo, (quod ibi videretur quasi quietem et sedem suam habere Deus) Shechinah appellant. Nos jam quietem, jam præsentiam Divinitatis, jam majestatem illius reddidimus. Fagius in Exod. 29. 45.

(b) *Ainsworth* upon this place.

may

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may not be understood but of the Majestie of the holy and blessed God. To this purpose they alleage the 9. verse of the 85. Psalme, *His salvation is neere them that feare him, that glory may dwell in our Land.* And *Simeon*, in his dying song, doth testifie, that Jesus the sonne of *Mary*, whom he imbraced, when he was presented in the Temple, was the salvation of God. *Lord now lettest thou thy Servant depart in peace, according to thy Word. For mine eyes have seene thy Salvation.* And although our Saviour, whilest hee lived here on earth, had no constant dwelling, no place of inheritance; yet at this time the Godhead, or that glory of the Godhead, of which the Psalmist speaketh, was incorporated in him. These and the like Scriptures S. *Iohn* did see fulfilled in Christ, when he said, *the Word was made flesh, and dwelt amongst us, and wee saw his glory the glory as of the only begotten of the Father*; that is, such glory as could not bee communicated to any but to him, who was by nature the sonne of God: such glory as no flesh could behold, otherwise then as it was in Christ, or in the word made flesh; such a declaration of the divine Majestie as none besides the sonne of God could declare. So the Apostle saith, ver. 18. *No man hath seene God at any time, but the only begotten sonne who is in the bosome of the Father,* ἐκεῖνος ἐξηγήσατο, *he hath declared, or expounded him.* But wherein doth this declaration consist, or how was it made by the *sonne?* Not by *word* only, or by declaration of his will, but by matter of fact, or reall representation. But of this point more

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fully in the expoſition of the name *Ieſus*. Seeing *Moſes* had ſaid, that no fleſh could ſee God and live, it may ſeeme ſtrange to men, whic hhave not their ſenſes exerciſed in the ſearch of Scriptures; that the Prophet *Iſaiah* ſhould avouch *the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together. Iſay* 40.5. *Moſes* ſpeech, and that conceipt which the ancient had, [that man could not ſee God and live] was univerſally true, untill the *word* or brightneſſe of Gods glory was made fleſh. But this was the very myſterie which *Iſaiah* in that chapter foretold, as elſewhere hath beene declared in part, and ſhall be (as it comes in order to be handled) more fully a little after this Chapter.

11 That the moderne Iews can expect the God of their Fathers ſhould dwell with them, ſhould walk with them, ſhould manifeſt his glory unto them, after ſuch a manner as their owne Doctors interpret his promiſe made to *Moſes* to al theſe purpoſes, after any other way or manner, then the Evangeliſt witneſſed, he did walk with, and manifeſt his glory unto his Diſciples: This (to us Chriſtians) is an evident demonſtration, that the vale, which their Forefathers put before their faces, when they could not behold the brightneſſe of Gods glory, which ſhone on *Moſes* face after he had ſeene God and talked with him, is to this day put before their hearts, when they read *Moſes* and the Prophets. For this glorious Majeſtie of God, *the very expreſſe or graven Image of his ſubſtãce*, which (they ſay) *Moſes* deſired to ſee

but

but could not, did so personally dwell in the man Christ Jesus, that whilest he walked with his people, God did walke with thē; whilest he remayned within the territories of Iudah or Galilee, *salvation & glory did dwell in their Land.* And to this day in whomsoever he dwelleth by faith in him God dwelleth by faith. As he is the expresse image of the person of his Father: so every one in whom he thus dwelleth, in him is the expresse image of *him* as he is man; he is the Tabernacle or Temple of the living God. The inference is our Apostles 2 *Cor.* 6. 16. *Yee are the Tẽples of the living God, as God hath said, I will dwel in thē, and walk in thē, and I will be their God, and they shall be my people.* Our Evangelist S. *Iohn Revel.* 21. 3. exegetically dilates the former testimonies of *Moses*, and the Prophets a great deale further, thē S. *Paul* here doth, *I heard a great voice out of Heaven, saying, Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe shall be with them, and be their God, and God shall wipe away all teares from their eyes. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more paine, for the former things are passed away.* But this mortalitie must put on immortality, and our corruptible flesh become incorruptible, before this last clause of S. *Iohns* prophecy can be literally fulfilled in us; or begin to beare date *in esse.* And before this happy change of our mortall bodies, none of those other prophecies *Exod.* 29. *Levit.* 26. *Ezek.* 37. shall be finally accomplished; albeit all of them have beene al-

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Sect. 3. ready fulfilled in different measure & manner, both according to the literall, and mysticall sense. For God hath dwelt and doth dwel more properly in the man Christ Iesus then at any time he did in the Tabernacle or Temple. These were in their times the seats of Gods peculiar presence, of the manifest appearances of his divine Maiestie, from which all the blessings upon Israell or *Abrahams* posteritie by bodily descent were derived, after such a manner as the visible light in this inferiour world is derived from the body or sphære of the sunne. Yet such as were partakers of these blessings, all the particular Synagogues through the land of Iury, did not by this participation of his presence in the Temple or Tabernacle, become Temples or Tabernacles of the God of Israel: these were never conceived to be or instyled the seat of his rest, or of his peculiar presence. But since the *Word* was made flesh, since the seed of *Abraham* was made the Temple of the living God; every particular Church, truely Christian, becomes a more proper seat of Gods peculiar presence, then the materiall Temple in its glory and splendour was; and farre more communicative of all blessings spirituall to every true particular member of them. Every individuall or particular man, who is incorporated into this Church, and made a living member of it, doth by the participation of that Spirit which dwelleth in it, become a true Temple or Tabernacle of the living God. Whosoever truely beleeves in Christ, whosoever eateth his flesh, and drinketh his blood,

Christ

Chriſt (who is the *prototypon* and true temple of God) doth dwell in him, and he in Chriſt: he is in God, and God in him after a more peculiar manner, then either the patriarks or Prophets were in God, or God in them. But this peculiar manner of Gods dwelling in us by faith, and wee in him, hath his peculiar place in other principall Articles of the Creed, or in the Treatiſe of the Sacrament, concerning the myſticall union betwixt Chriſt and his members. The next Quære, which in this Section offers it ſelfe to be diſcuſſed and muſt be the Title of the next Chapter, is briefly this: Cap. 27

CHAP. 27.

Why S. John *doth rather ſay,* the word *was made fleſh, then, the ſonne of God was made fleſh, albeit the ſonne of God, and* the word, *denote one and the ſame perſon.*

TO this Quære ſome judicious Divines make anſwer, that the ſecond perſon in Trinitie was (at leaſt implicitely) knowne unto ſome heathen Philoſophers, under the title of ὁ λόγος, long before his incarnation, and longer, before S. *John* wrote his Goſpell. Now it is not improbable, that thoſe heretiques which did call the Divinity of Chriſt in queſtion, (againſt whoſe hereſie the Evangeliſt did put in that Cavear in the beginning

ning

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ning of his Goſpell) at the leaſt ſuch as were in danger to be ſeduced by them, were (to his knowledge) better verſed in the writings of *Plato* and *Triſmegiſt* then in *Moſes* and the Prophets. And men naturally both conceive and imbrace the truth with more facility, when it is delivered unto them in termes, whereunto they have been inured. Now ſuch as were well read in *Plato* or *Triſmegiſt*, or would be willing to read them, could not be ignorant of an eternall λόγος, which they called the ſonne of the eternall *minde* or eſſence. And this λόγος *the word* or image of the eternall *minde* was not in their apprehenſion meerly notionall or repreſentative only but δυναμικὸς a *Word* or *reaſon* (or however we expreſſe it) truly operative, the inviſible cauſe or maker of all things viſible. Unto theſe & the like prenotions, which the heathen Philoſophers had of an eternall Father in his eternall ſonne, S. *Iohn* (in the judgement of ſome great Divines) did purpoſely apply himſelfe, and frame his expreſſions to their capacity, whom he ſought to reclaime, or to inſtruct. Nor is it either unuſuall, or unbeſeeming the Apoſtles themſelves, to alter both the matter and forme of ſpeech, according to the diverſity of the parties whom they ſeeke to reforme. S. *Paul* did not diſpute with the Athenians after the ſame manner, he did with the Jews, nor did he inſtruct the Hebrew converts in the ſame language or forme of catechiſme, which he uſed amongſt the Gentiles. S. *Iohn* then (in the conjecture of the former ancient Divines) did make the ſame advan-

tage of the prenotions which the heathens had of this truth, which S. *Paul* did from the inscription of the Athenian Altar; *that God* (saith hee) *whom yee ignorantly worship, him declare I unto you.* But did these harmelesse speculations of these Philosophers require any such reformation from S. *Iohn*, as the Athenians superstitious worship did from S. *Paul*? Sure their followers were to bee better catechized in this truth, then they had been, or could be, by any Philosophy: their best speculations (though in themselves true) were to their Professors altogether fruitlesse, and (as I take it) without any prenotion or expectance that this ὁ λόγος σωματικὸς, that *word*, by which they acknowledge all things were made, should be made visible in our flesh, should exhibit a more exquisite representation of the divine nature, and essence, in the microcosme or little modell of mans body, then had beene exhibited in the making and governing this great universe. They knew, that ὁ λόγος was truly God without beginning, but they did not either adore him as God, neither did they adore their eternall νοῦς as God, or by *him*. All this they were to learne from S. *Iohn*: for this is a mystery which farre surpasseth the capacitie of man to conceive or comprehend, without revelation or instruction, either mediately or immediatly made unto us, by this ὁ λόγος, the *Word* himselfe. Cap. 27

2 Nor is it probable that either *Plato* or *Trismegist* did first discover so much of this grand mystery as was knowne among the Heathens, before S. *Iohn*

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Iohn wrote his Gospell. And it is no lesse impious then improbable, to suspect, that S. *Iohn* should borrow those divine expressions of the Words divinity from any Heathen Philosopher; as that blasphemous Platonick exclaimed when he read the beginning of his Gospell, that he had stolne his expressions out of his master *Plato*. Nor was S. *Iohn* himselfe the first of all sacred writers, which did display the titles of the sonne of God by ὁ λόγος, or by the *word, light, or life* which was without beginning or ending: most probable it is that *Plato* and *Trismegist* did borrow that light, which they had in that mystery, from the ancient Hebrews, or from rules received by them, by constant tradition, for interpreting not one but many passages in *Moses* and the Prophets; as S. *Iohn* there doth from the same rule or tradition. No doubt the Chaldee Paraphrasts did expresse the divine nature of the sonne of God by the *word*; the one before S. *Iohn* did write his Gospell; the other neere upon the same time. For *Ionathan* (as *Fagius* tells us) did live about the time wherein *Herod* reedified the second Temple; *Onkelos* a little after the destruction of it and of Jerusalem by *Titus*.

(c) *Shindlerus in vocabulo* אמר

Constat enim eum ex Hebræorum, tùm Latinorum scriptis hùc nostrum paraphrastem Chaldæum, quem On-

3. The *word* of the Lord (saith an exquisite (c) Hebrician, and judicious peruser of the Chaldee paraphrase) is often used instead of *Iehovah*, or *Elohim* (both being proper names of God) and denotes *Messiah*, or *Christ*, by whom God made all things and preserves them. He instanceth in that of *Isaiah* 1. ver. 14. Where the Hebrew text

is

is literally thus, *My ſoule abhorreth your new moones &c.* The Chaldee or Targum renders it thus, *My word abhorreth your new moones.* And againe, *Ier.* 1.8. Where God ſpeaking in his owne perſon ſaith, *I am with thee*, the Chaldee renders it, *My word is with thee.* And according to the Hebrew, where we read *Iſaiah* 45. 17. *Iſrael ſhall be ſaved with an everlaſting ſalvation in the Lord*, or *by the Lord*; the Chaldee hath it, *Iſrael ſhall be ſaved with an everlaſting ſalvation by the word of the Lord.* But two places of *Onkelus* there be, more remarkably pertinent to our preſent purpoſe, then any others which I have obſerved. The firſt is *Gen.* 3. 8. *And they heard the voice of the Lord God walking in the garden*, that is (as *Onkelus* renders that place) *they heard the voice of the word of the Lord*; or, *the voice of the Lord God the word.* So that ὁ λόγος the *Word* (which in the beginning was with God, and was God) did convent our firſt parents, as having peculiar reaſon to examine and convict them of their tranſgreſſion; becauſe he in perſon, not the Father or holy Ghoſt, was to undertake for their reſtauration, was to combat with the Serpent for their redemption, whom immediately after hee

kelos appellant, cui tranſlatio pentateuchi adſcribitur, filium fuiſſe ſororis Titi Imperatoris nec diu poſt devaſtationem ſecundi templi paraphraſim ſuam conſcripſiſſe. Alterũ vero paraphraſtem, quem Jonathan filium Uzielis vocant, cui prophetas tribuunt ante devaſtationem templi ſua ſcripſiſſe. Tametſi ſint qui velint utrũq; tota biblia in linguam Chaldaicam tranſtuliſſe. Sed audiamus hac de re

teſtimonium doctiſſimi viri Galatini, qui libro primo de arcanis catholicæ veritatis contra Judæos Cap. 3. ſic ſcribit: Per idem ferme tempus, anno ſcilicet ante Chriſti natalem circiter ſecundo, & quadrageſimo, Jonathas Uzielis filius, Hilleliſq; auditor atq; Symeonis juſti qui Chriſtum infantulum ſuſcepit in brachijs, condiſcipulus, totum vetus inſtrumentum in Chaldæam vertit linguam, atq; expoſuit: ita ſenſum é ſenſu traduceus, & ita obſcuriſſima quaq; exponens vocabula, ut quæcunq; de Meſſia dubia & latenter ſcripta erant, certa atque clariſſima reddiderit. Adeo ut ejus editio, non tam interpretatio, quam gloſſa, atque expoſitio videatur. Quam Hebræi thargum, id eſt tranſlationem nuncupant. Tantæq; apud eos eſt authoritatis, ut non ſolum ei contradicere nemo audeat, ſed non minus quoq; fidei, quam ipſi textui paſſim omnes eidem adhibeant &c. Paulus Fagius in præfatione ad verſionem Onkeli. Vide ſimile teſtimonium Lyrani in cap. 8. Iſaiæ.

convents

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convents in the womans presence, and denounceth this sentence upon both; *The Lord God said unto the Serpent, because thou hast done this, thou art cursed above all cattell, and above every beast of the field: upon thy belly shalt thou goe, and dust shalt thou eate all the dayes of thy life, and I will put enmitie betweene thee and the woman, and betweene thy seed and hers, &c. Gen.* 3. 15, 16. It is no harsh construction to read this place, *and they heard the voice of the word the Lord, per appositionem*, not *the voice of the word of the Lord*, which the Latine renders in the genitive case, *the voice or the word of the Lord.* Yet if we read it so, we shall not dissent from the forecited meaning of the Chaldee; and the same interpreters referre the word *walking* unto God himselfe, (as if he had said, *they heard the voice of God, which walked in the garden*) not unto the voice whether of God, or of the word of God, though *Fagius*, with some other, think the word *walking* may be read in the accusative case, *audiverunt vocem Domini Dei ambulantem, they heard the voice of the Lord walking*, that is, increasing or intending it selfe by degrees. But this, otherwise most judicious writer sometime censures the seaventie Interpreters of ignorance in the Hebrew tongue, sometime sleights their interpretation, without just cause. For seeing it hath pleased the holy Ghost, in the greatest mysteries concerning Christ, to follow their interpretation, though not so authentique in it selfe as the Hebrew Canon is; this commands my assent, though not to the opinion of some among the ancients, that these seaventy

venty were as truly inſpired by the holy Ghoſt, as the penmen of the Hebrew Canon were; yet thus farre, that they were directed, either immediatly by the Spirit, or by the rules and traditions, in their times received, for the right unfolding of many places, which in the Hebrew were either ambiguous or involved; and better directed by ſuch rules then moderne Hebricians are by *Maſorets* or the later *Rabbins*: albeit both of them be of good uſe. Thus to think of the L X X, their conſonancy with the Chaldee Paraphraſe, in many places of great moment, doth (beſides the former ſpeciall motives) ſomewhat incline mee, yet did not the Chaldee (as I am perſwaded) borrow ought from them, or they from the Chaldee; but both were beholden to the prenotions or received rules of the ancient Hebrews. Cap. 27

4. The ſecond remarkable place, wherein *Onkelus* doth not diſſent from the *Hebrews*, but rather unfoldeth the myſtery implicitly contained in it, is that of *Geneſis* 22. 15, 16. *By my ſelfe have I ſworne, ſaith the Lord, that in bleſſing I will bleſſe thee, &c. and in thy ſeed ſhall all the Nations of the earth be bleſſed, becauſe thou haſt obeyed my voice.* So the Hebrew: The Chaldee, thus, *By my word have I ſworne (ſaith the Lord,) that bleſſing I will bleſſe thee, &c. Becauſe thou haſt obeyed my Word.* This tranſlation of the Chaldee affords more light for the right and punctuall explication of S. *Paul Heb.* 6. 17. then moſt Commentators of that place have done, albeit ſome greeke Scholiaſts which I have conſulted (but whoſe words I now remember

Sect. 3. ber not) have made acute and accurate ſearch for the true meaning of it. *God*, ſaith the Apoſtle, *willing more abundantly to ſhew unto the heires of promiſe, the immutabilitie of his counſell, confirmed it by an oath.* So our Engliſh reads it; yet with this correction or animadverſion in the margine [*interpoſed himſelfe by an oath*] but the originall *verbatim* ſounds thus, *Deus intermediavit juramento, God did intermediate by oath.* Now the object of this oath (as our Apoſtle tells us, ver. 13.) was God himſelfe; *When God made promiſe to Abraham, becauſe he could ſweare by no greater, he ſware by himſelfe* (yet this, *by my ſelfe have I ſworne*, is more expreſſe in the Septuagint, then in the Hebrew.) But the Chaldee further inſtructs us, that the object of this oath was the *word*, ὁ λόγος; which did not note only God himſelfe, but the μεσίτης, *the mediator* between God and man; and the tenor or contents of the oath was, that this ὁ λόγος, (who was God himſelfe, and the object of this oath) ſhould become the ſeed of *Abraham*, and make mediation by ſuch a ſacrifice, as God the Father, for tryall only, did require of *Abraham*. The comming of the ſonne of God, or ὁ λόγος, into the world, which had long before beene promiſed, was not newly ratified only by oath: but from this time the ſon of God was truly predeſtinated to be the ſeed of *Abraham*, or the ſeed of *Abraham* to be the ſonne of God; as afterwards the ſeed or ſonne of *David* was; to wit, from that time wherein the Lord had ſworne to *David, that his ſeed ſhould endure for ever, and his throne as the dayes of Heaven. Pſal.* 89.

29. It

29. It is not to be omitted, that where the Hebrew *Pſal.* 110. hath it, *The Lord ſaid unto my Lord ſit thou at my right hand &c.* the Chaldee hath it, *The Lord ſaid unto his Word; ſit thou at my right hand, untill I make thy enemies thy footſtoole.* And this *Word*, or this *Lord* (for ſo the Hebrewes expreſſe it by *Adonai*) was then deſtinated, and declared by oath, to become not only the ſonne of *David*, but to be a Prieſt for ever after the order of *Melchiſedech*, ver. 4. All theſe three places will require ſome further conſideration, in the treatiſe of Gods Covenant with *Abraham* and with *David*, or of our Saviours conſecration to his everlaſting Prieſthood. Thus much for the preſent may ſuffice, that S. *Iohn* was not the firſt, which conceived the ſonne of God, God himſelfe to be ὁ λόγος; much leſſe did he need to borrow his expreſſions from any Writers not truely Canonical. For all this was conteyned in the places before alleaged, as *Ionathan* and *Onkelus* interpret them; and was likewiſe expreſſely conteyned in the Hebrew, in ſundry places of the Prophets; of ſome of which (God willing) in the next Chapter. Cap. 27

5 As little probabilitie there is, either that S. *Paul Heb* 1. 1. ſhould borrow his characters of the Sonne of God from the Author of the booke of Wiſdome; or that Author his, (though much what the ſame) from S. *Paul*: as that S. *Iohn* ſhould take his expreſſions from the former Chaldee paraphraſt, or the later from S. *Iohn*. Both S. *Paul*, and the Author of the booke of Wiſdome, had

Sect. 3. their hints, (at least) from such prenotions as the ancient Hebrews had of the wisdome or sonne of God, or of their expected Messias, when he should be revealed. It is no way improbable, (much lesse incredible) that such Interpreters or paraphrasers upon sacred writ, as (for ought we know) did not expressely beleeve in the sonne of God, either before his incarnation or since, should have the forementioned prenotions concerning the promised Messias; seeing the very Samaritans had the like, which they could not gather from the ordinary reading of originall Scripture, if at all they read them. Such a prenotion that woman *Iohn* 4. had of the Messias, before she did beleeve that Jesus was the promised Messias or Christ. *I know* (saith she) *that Messias commeth which is called Christ; when he is come, he will tell us all things. ver.* 25. She had a prenotion and conceit, that the Messias should tell them all things in a better manner, then the prophets could do. For shee had acknowledged our Saviour to be a Prophet ver. 19; yet rested not satisfied with his answer to her question there made, untill he had told her in expresse termes, that hee was the promised Messias.

6 But to compare S. *Pauls* characters of the son of God with the Authors of the booke of Wisdomes characters of the Wisdome of God.

Heb. 1, 1. Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις: God, who at sundry times, and in divers manners spake in times past unto the Fathers by the prophets,

Ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν.

Hath in these last dayes spoken unto us by his Son; whom he hath appointed heire of all things, by whom also he made the Worlds. Cap. 27

Ὃς ὢν ἀπαύγασμα τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,

Who being the brightnesse of his glory, and the expresse image of his person, and upholding all things by the word of his power; when hee had by himselfe purged our sinnes, sate downe on the right hand of the Majestie on high,

τοσούτῳ κρείττων γενόμενος τῶν Ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

Being made so much better then the Angels, as he hath by inheritance obteyned a farre more excellent name then they.

Ἀτμὶς γάρ ἐστι τῆς τοῦ Θεοῦ δυνάμεως, καὶ ἀπόῤῥοια τῆς τοῦ Παντοκράτορος δόξης εἰλικρινής. διὰ τοῦτο οὐδὲν μεμιαμμένον εἰς αὐτὴν παρεμπίπτει. Ἀπαύγασμα γάρ ἐστι φωτὸς ἀϊδίου, καὶ ἔσοπτρον ἀκηλίδωτον τῆς τοῦ Θεοῦ ἐνεργείας, καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ. Μία δὲ οὖσα τὰ πάντα δύναται, καὶ μένουσα ἐν αὐτῇ τὰ πάντα καινίζει.

For she is the breath of the power of God, and a pure influence flowing frõ the glory of the Almighty; therefore can no undefiled thing fal into her. For she is the brightnes of the everlasting light, the unspotted mirrour of the power of God, and the image of his goodnesse. And being but one, she can do all things: and remaining in her *Wisd. 7. 25.*

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καινίζει· καὶ κατ' γενεὰς εἰς ψυχὰς ὁσίας μεταβαίνουσα, φίλους θεοῦ καὶ προφήτας κατασκευάζει. Οὐδένα γὰρ ἀγαπᾷ θεὸς, εἰ μὴ τὸν σοφίᾳ συνοικοῦντα. Ἐστὶ γὰρ αὕτη εὐπρεπεστέρα ἡλίου καὶ ὑπὲρ πᾶσαν ἀστρῶν θέσιν. φωτὶ συγκρινομένη, εὑρίσκεται πρεσβυτέρα. τοῦτο μὲν γὰρ διαδέχεται νύξ, σοφίας δὲ οὐ κατισχύει κακία.

ſelfe ſhee maketh all things new,& in all ages entring into holy ſoules, ſhe maketh thē friends of God and Prophets. For God loveth none, but him that dwelleth with Wiſdome. For ſhe is more beautifull then the ſun,& above al the order of ſtars,being compared with the light, ſhe is found before it. For after this commeth night: but vice ſhall not prevaile againſt Wiſdome.

7 There is not one propoſition or character in all this paſſage, which (for ought I yet know) is not Canonicall. No attribute of wiſdome, which can fitly be applied to any perſon or ſubſtance ſave onely to the ſon of God or at leaſt to the holy Ghoſt. But whether this Author did ſo intend them,or apply them; or whether the holy Ghoſt did by his peculiar inſpiration, or God by his ſpeciall providence, direct him thus to ſpeake or write, after the ſame manner he did *Moſes* and other Authors of Canonicall Scriptures, is not to me ſo evident. Nor is it probable that this booke was written by *Solomon*, albeit the Author of it doth put upon him the perſon of *Solomon*, and perſonate himſelfe under the habit or Garb of the King of Iſrael. Their opinion is not improbable, who think this book was written by *Philo* the Iew,to ſolace himſelfe,and his Country men, upon

upon the ill ſucceſſe of his Embaſſage unto *Caius* the Emperour, which was not many yeares after our Saviours death, nor many before S. *Paul* did write his Epiſtle, or S. *John* his Goſpell. The book it ſelfe (whoſoever was the Author of it) is an excellent and a moſt elegant paraphraſe upon many Canonicall Scriptures, and conteynes many exquiſite expreſſions of Gods ſpecial providence, and infinite wiſdome in governing the world, and in over-ruling both the policie and the power of greateſt Princes. The ſame booke notwithſtanding is, (for many reaſons) juſtly denyed by S. *Ierome*, by our Church, and by many grave writers in other Churches reformed, to be any genuine part of the old Teſtamẽt; to be any portion of the rule or Canon of the Hebrews faith received by them before our Saviours incarnation. And being no portiõ of their Catholique rule or Canon, it is no way probable that our Apoſtle S. *Paul*, when he wrote the divine Epiſtle directed in ſpeciall to the Hebrews his countrymen, would borrow his titles or Attributes of our Saviours glory from this Authors encomiaſme of wiſdome. Nor can any convincing proofe be brought, to perſwade us, that the Author of this booke (whoſoever he was) did make application of theſe characters of wiſdome (in *the abſtract*) unto Chriſt; or truely beleeve, either that Ieſus the ſon of *Mary* (though living haply on earth before his time) or that the promiſed Meſſias, whoſe coming he did expect, ſhould be the wiſdome of God, which he ſo magnifies, or God incarnate in

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8. Whilest we peruse Authors either Heterodoxall or not Canonicall, this rule (I take it) is of generall good use; that for matter of practise, or application, wee are specially to consider *quàm benè*, not *quam bona*; on the contrary, in point of speculation, not *quàm benè, sed quàm bona*, not how well, or to what good end they speake, but how good things they speake or write. The writings of the moderne Jew are, for the most part, malicious and morally evill; yet (unto such as know to make

make right uſe of them) in their ſpeculations upon the old Teſtament (even in ſuch of them as are profeſſed enemies to our Lord and Saviour, and to the Evangelical ſtory) there be ſo many ſcattered *characters* or miſplaced ſyllables, as being rightly put together, and well ordered by ſome judicious *Ariſtarchus*, or *accurate compoſer*, would make up a more exact commentary upon moſt of thoſe places in *Moſes* and the Prophets which we Chriſtians uſually alleage for proving the truth of ſundry articles in this Creed; then can be gathered out of the Chriſtian Interpreters of the old or new Teſtament, which have not the care or ſkill to beat thoſe enemies at their owne weapons, or to retort thoſe blowes, which they offer at us, upon themſelves. Thoſe ſtrange dreames or fancies which they have concerning myſteries to be revealed in the dayes of the Meſſias, are evident ſignes that the Lord hath caſt them into this long ſlumber for the inſtruction of us Chriſtians. And the right interpretation of their dreames, or their application, is one of the higheſt degrees of prophecy, which in this later age can ordinarily bee expected. And I would to God ſome ſonnes of the Prophets would addreſſe their paines and ſtudies to this purpoſe, unto which according to our poore talent we ſhall have occaſion to ſpeake in ſome ſpeciall articles following. But to returne unto the point propoſed in the beginning of this Chapter; one ſpeciall reaſon why S. *Iohn* inſtyles our Saviour ὁ λόγος *the Word* (not *the ſonne*) was to make up a more exquiſite reſemblãce of his incõ- Cap. 27

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prehensible Essence, of the eternity of his person, and his eternall generation, of his consubstantiality with God the Father; then (without this particular expression) we could have had, or perhaps would have sought for. Every one of his severall titles, whether given to him by S. *Iohn* or by S. *Paul*, addes something to the better expression of his unexpressible excellence, unto the raising of our apprehensions to a higher pitch of admiration of these incomprehensible mysteries, then one or two, or fewer then are made, could have done. To informe our understandings, or rectifie our faith, that the son of God is more exquisitely, or more consubstantially like unto his Father, then any sonne of man is unto the father of his body; he is by the holy Ghost instyled the expresse *Image or character* of his Fathers person, *Heb.* 1. 3. No man can be altogether so like another as the impression is to the print. To instruct us againe that this absolute and perfect expression of the father in the sonne farre exceeds any such expression, as the Statue can make of man, or such as the seale leaves in the waxe: he is by S. *Iohn* instyled by the name of *life*; being the living substantiall image of his Father. Againe, to rectifie our apprehensions, that the sonne of God did not grow into this absolute live image of his Father by degrees, after such a manner as the sonnes of men doe, (for no child is altogether like his father from his birth) it hath pleased the holy Ghost further to emblazon his incomprehensible generation or begetting under the character of *brightnesse*

or

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or *light*. *He is the brightneſſe of Gods glory* ſaith S. *Paul* and by S. *Iohn*, *the light*. And this is the moſt exquiſite of any reſemblãce that can be taken frõ things ſenſible. The ſunne and fountaine of viſible light doth naturally, without interpoſition of time, without any labour or operation, produce or beget brightneſſe or ſplendour. And this it doth ſo unceſſantly, ſo perpetually, that if we could imagine there had beene a ſunne or fountaine of light without beginning to continue without end of time or dayes; we could not but imagine, that there ſhould be a brightneſſe or ſplendour perpetually produced without beginning or without ending of ſuch production, or of the brightneſſe ſo produced, by this fountaine of light. Yet this ſuppoſition being granted or admitted, the reſemblance would herein faile; That thiscontinual production of light, without beginning, without ending, did yet admit a ſucceſſion, or continuitie of time, which the eternall generation of the ſonne of God doth not admit, for that onely is truely eternall which is not onely without beginning or end of dayes, but without all ſucceſſion in duration, without menſuration of dayes or yeares: all which are conteyned in eternitie, as this viſible world, and all the power in it are conteyned in his power who is inviſible and incorporeall. All theſe reſemblances are taken from things ſenſible. Laſtly, the eternall generation of the ſonne of God (as moſt Divines will have it) is moſt fitly reſembled by the *Word*, or repreſentatiõ of the mind or ſpirit, wch for its nature

Sect. 3. ture is more immortall then the light. Yet this reſemblance, or any that can be taken from our intellection, or ſecret conference betweene the ſpirit and ſoule of man within it ſelfe, is in this point (to omit others) lame or defective: that albeit the ſpirit or minde of man be immortall, and as unceſſant in his proper acts or operations as the Sunne is in ſending forth light to this inferiour world; yet our choyſeſt thoughts or cogitations moſt internall and moſt ſpirituall vaniſh. The mutuall conference betwixt our ſpirits and internall ſenſes, is not perpetuall and unceſſant. The reaſon whereof (as the Philoſopher teacheth) is, becauſe the paſſive underſtanding (whether the cogitative facultie or phantaſie) without whoſe continuall ſervice or attẽdance; there can be no conſtant record or remembrãce of the Acts or inſtructions of the underſtãding, is corruptible eſpecially in its act or operation; and ſubject to greater change and alterations then the lower regions of the aire, albeit the minde or ſpirit be as cleare and conſtant as the Sunne. But in the life to come, when this corruptible ſhall have put on incorruption, and our inferiour faculties become immortall, not only the proper acts or operations of the minde or ſpirit, or of the active underſtanding, but the apprehenſion alſo of what the minde or ſpirit ſuggeſts, or their impreſſions upon the inferiour faculties of the ſoule, ſhall be incorruptible, unceſſant and perpetuall. And then no doubt our apprehenſions of this great myſtery comprehended under this name or title of the

Word,

Word, shall be more cleare and perfect to the most illiterate and meanest capacities (this day living) then in this life it is, or hath beene to the most profound and subtlelest School-Divines, which have most studyed the meaning of this mystery. And yet (under correction) the full importance of ὁ λόγος such as in this life may be had, and ought to be had, is either not so well conceived, or not so well expressed, by most Interpreters, (whether of the old or new Testament) as it might have been, if they had but taken notice of those severall places in both Testaments, in which the sonne of God is instiled ὁ λόγος. Cap. 28

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That the incarnation of the Word, or of the sonne of God under this title was foreprophecyed by sundry Prophets; with the exposition of some peculiar places to this purpose, not usually observed by Interpreters.

ANother speciall reason, besides the former mentioned, why S. *Iohn* doth say The *word was made flesh*, rather then *the sonne of God was made flesh*, was because the incarnation of ὁ λόγος *the word*, was more expressely foretold than the incarnation of the *sonne of God*; though one and the same person or party be so really meant and intended

Sect. 3. intended by the holy Ghost, that the incarnation of the *Word* doth concludently inferre the incarnation of the only *sonne of God*. But where then was the incarnation of ὁ λόγος foretold or foreshadowed? It was (I take it,) not only foretold, but solemnely proclaimed, by the Prophet *Isaiah*, chap. 40. and the fulfilling of what he promised, was declared by *Iohn Baptist* at our Saviours baptisme. *Iohn* (we know) was the voice of the Cryer foreprophecyed ver. 3. of that chapter, and did perform his function (as it was foretold he should) in the wildernesse. The chiefe contents of the cry or proclamation it selfe are two: the first, *prepare yee the way of the Lord, and make straight in the desert a high way for our God*. This was fulfilled by *Iohn Baptists* preaching of repentance. The burden of his preaching was *repent, for the Kingdome of God is at hand*. But the voice said againe (whether to *Isaiah* or to *Iohn Baptist*, or to both) *Cry, and he said, what shall I cry? All flesh is grasse, and all the goodlinesse thereof is as the flower of the field. The grasse withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grasse. The grasse withereth, the flower fadeth, but the Word of our God shall stand for ever*. This was the effect, or summe, of that which *Iohn Baptist* was to proclaime. Of the exact congruity betwixt *Iohns* doctrine, and the Prophets prediction, I have elsewhere (to my remembrance) treated. Concerning the meaning of the Prophets words, *All flesh is grasse*, that is handled by most Interpreters, & Preachers, in funeral sermõs especially.

cially. Nor can there be a fitter Text for diſplaying the mortality and frailty of our Nature: nor (as ſome think) for ſetting forth the excellency of preaching. But to magnifie the word of God in generall, as it is preached by us the unworthy miniſters of it, is (in moſt mens interpretations) indirectly to magnifie our ſelves, or our calling, which (howſoever our perſons bee) is queſtionleſſe honourable, and ſo to bee eſteemed by all good Chriſtians. Yet this excellency whether of the word preached, or of Preachers, was either no part, or the leaſt part of the Prophets meaning when he ſaith *the word of the Lord endureth for ever* For the true uſe and end of that prophecy Chap. 40. is expreſt in the beginning of it: *Comfort yee, comfort yee my people, ſaith our God. Speak yee comfortably to Ieruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned. For ſhee hath received of the Lords hand double for all her ſinnes.* But what comfort could it be to Jeruſalem, or to Gods people, that the word of God which is preached to them *endureth for ever*, when as they were but as *the graſſe which withereth?* The more the Prophet did magnifie the immortality of Gods word in this ſenſe, the more hee muſt have increaſed the ſad remembrance of their own miſery and mortality. And however *Iſaias* and other Prophets had preached the word of the Lord more plentifully, and more powerfully in that age wherein he lived, then it had been in any age before, or in any age ſince, (excepting the times wherein *Iohn Baptiſt* and our Saviour and his

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Sect. 3. his Apostles lived on earth:) yet mortality and misery did still grow faster upon this people, then it had done in any age before; so fast for foure or five generations, that this people became like grasse withering by degrees, and at last to be rooted up. The matter then of comfort which the Prophet there promiseth to Jerusalem, was not in his time really exhibited, but to be continually expected, untill the word of the Lord, which hee so magnifieth for its glory & immortality, should become visible to all flesh. The comfort there prophecyed of, did consist in the manifestation of that glory, which he then foretold should bee revealed. For whatsoever in that Chapter he uttered, was not delivered by way of common place by ordinary catechisme of doctrine and uses, but by the extraordinary spirit of prophecy. The issue of his prophecy was, that the state and condition of all flesh should bee much better in later times, then in his age or any age before, it was. At what time then was this comfort actually exhibited to all flesh which before was but grasse, and as the flower of grasse that fadeth? Then assuredly, when the *word of the Lord, which endureth for ever*, did become flesh, or was incorporated in our flesh. For the life and efficacy of this word (as the text literally imports) was to be manifested by its admirable effects or operations upon the mortality or weakness of flesh. Our mortality or miserable condition (as the Prophet presumes) could not weaken the immortall efficacy of this Word, whereas the Word might give life and

and immortality to all flesh, which should see the glory and taste the goodnesse of it. By the *Word of the Lord* then *which endureth for ever*, we are to understand, not *Verbum Domini*, not onely the word of the Lord as it is daily preached, but the Lord himselfe, who if he speake the word, great shall be the number of the Preachers of the word, both of Prophets, and of Propheteſſes. Cap. 28

2. The best interpretation of the prophet *Isa.* is already made unto our hands partly by S. *Peter*, partly by S. *Iohn* in the beginning of his Gospell. *Wee are borne againe*, (saith S. *Peter*) *not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.* 1 *Pet.* 1. 23. By *corruptible seed*, he meanes our corruptible nature, as we are the sonnes of *Adam*. For so he expounds his owne meaning in the words of the Prophet before mentioned, *For that all flesh is as grasse, & all the glory of man as the flower of grasse, the grasse withereth, and the flower thereof falleth away.* Now that which it selfe withereth and falleth away can yeeld no seed of life, can minister no comfort unto misery or mortality. The antithesis then or opposition requires, that by the incorruptible seed of which wee are borne againe, we must understand the *word* of God which endureth for ever, or somewhat into which that word doth in speciall manner infuse life, or *verbum caro factum*, the eternall word as it is invailed in flesh, but in flesh exempted or priviledged from all corruption. For it is called *the word of God which liveth for ever*; not so much in respect of its owne life, but in

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in regard of its communication of life to such as are destitute of life. That this is the true scale of S. *Peters* meaning we may gather from S. *Iohns* parallel paraphrase upon the same words of the Prophet *Isaiah*. *In the beginning was the word, and the word was God, &c. And hee came unto his owne and his owne received him not, but as many as received him to them he gave power or right to become the sonnes of God, even to them which beleeve on his name.* But who are they that rightly beleeve on his name? *Such as are borne not of blood, nor of the will of the flesh, nor of the will of man*, (this is that which S. *Peter* saith, *not of corruptible seed,*) *but are borne of God.* And whosoever is borne of God is questionlesse borne of that immortall seed whereof S. *Peter* speakes. The further explication of this point will much depend upon the solution of these two questions. The first, in what sense we are said to be borne of God. The second, when miserable and corruptible men were first so borne. To assoile the later question in the first place; Flesh and blood were not capable of this new birth, whereof S. *Iohn* and S. *Peter* speake untill *that word of God which endureth for ever*; that word which was with God and was God, by whom the world also was made, came into the world, and being made man was borne of a woman. The holy Patriarks & Prophets were true heires of this glorious promise, but could not be reall possessors of the blessing promised, before this time. But was the incarnation of the eternall word to this purpose concludently foreprophecyed by

Isaiah

Iſaiah in that 40.chapter? Yes; this was the principall part of thoſe glad tidings which the *voice of him that cried in the wilderneſſe* was to proclaime, as it is expreſſed ver.5. *The glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together.* The ſight of it was to bee a ſight of life and comfort to all fleſh: and this was the height of that comfort which the ſight of this glory exhibited, that as they had beene the miſerable ſonnes of mortall men, ſo they ſhould become the ſons of God, bleſſed for ever. Now it is evident out of other Scriptures that no fleſh could ſee the glory of God and live, ſave only as the brightneſſe of it was to bee alloyed by a vaile of fleſh, through which the Apoſtles themſelves, not all, but *Peter*, *Iames*, and *Iohn* did behold it, as weakeſighted men do the ſplendour of the ſunne through a cloud. Hence ſaith S. *Iohn* (by way of comment or paraphraſe upō the forecited 40.of *Iſaiah*) ver. 5. *The word was made fleſh, and wee beheld his glory* (to wit, the glory of the word of God which endureth for ever) *the glory as of the only begotten ſon of God, full of grace and truth. And of his fulneſſe all that beleeve receive grace for grace.* When it is ſaid that the ſonne of God was made man of a Woman, this implies that he was as truely fleſh of the womans fleſh, and bone of her bones, as the firſt woman was fleſh of the firſt mans fleſh, and bone of his bones. But in this the myſterie of the firſt womans creation is not finally accompliſhed. How was it then ſo accompliſhed? In this, that no ſonnes of men, none that are borne of women

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can truely and really become the ſonnes of God, untill they become fleſh of his fleſh, and bones of his bones, who was not made the ſon of God, but was the ſonne of God by nature, his only begotten ſonne before all worlds, the light and life of men. As thē *the word* which in the beginning was with God, and the ſonne of God, are but titles of one and the ſame perſon: ſo the *word of life and the word of God which endureth for ever*, are but Synonymall expreſſions of one and the ſame myſtery to wit, of the word being made fleſh, or become viſible and ſenſible unto fleſh. *That* (ſaith S. *Iohn*) *which was from the beginning, which we have heard, which wee have ſeene with our eyes, which wee have looked upon, and our hands have handled of the Word of life; that wee declare unto you. For the life was manifeſted, and we have ſeen it, and beare witneſſe and ſhew unto you, even that eternall life, which was with the Father and was manifeſted unto us*, 1 *Iohn* 1. 1, 2. This life was alwaies with God, but came not into the world, was not manifeſted to fleſh and bloud; untill ὁ λόγος *the Word*, and ſon of God was incarnate.

3. The ſame Antitheſis, or oppoſition which the prophet *Iſaiah* makes betweene the mortalitie and frailety of fleſh, and the immortality or everlaſting duration of the word of God, the Pſalmiſt makes betweene his owne miſery and fading eſtate, and the everlaſting happineſſe of his Lord God. And from the contemplation of this oppoſition takes the ſame comfort to himſelfe, which the Prophet *Iſaiah* was commanded

to

to miniſter unto Gods people, and unto Ieruſalem. *My dayes*, ſaith he, Pſal: 102.11, *are like a ſhadow that declineth, and I am withered like graſſe: but thou O Lord ſhalt endure for ever, and thy remembrance unto all generations.* And againe, *Of old thou haſt laid the foundations of the earth, and the Heavens are the works of thy hands: they ſhall periſh, but thou ſhalt endure, yea all of them ſhall wax old like a garment, as a veſture ſhalt thou change them, and they ſhall be changed; thou art the ſame, and thy yeares ſhall have no end.* That this paſſage of the Pſalmiſt is literally meant of the eternall God, the Iews themſelves cannot deny. And that it is meant of God incarnate, of the ſonne of God manifeſted in the fleſh, S. *Paul* in the firſt Chapter to the Hebrews doth aſſure us Chriſtians. For he alleageth this very place ver. 10. to prove that Chriſt God and man was farre above all Angells and principalities, and that after his enthronization as King, he was to change this world which was made by him. The very literall meaning of the Pſalmiſt will enforce thus much, that this place was to be meant of God, not ſimply or abſolutely but of God incarnate. For the eternall duration of the Godhead is not meaſurable by dayes or yeares, but the incarnation of the ſonne of God, or his duration in the fleſh, may be accounted by number of yeares for the time paſt; yet are his yeares as man to continue without end, without any decay or diminution of that nature which he aſſumed. The Pſalmiſt foreſaw his owne intereſt in the numberleſſe yeares of his Lord, Cap. 28

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Lord, whoſe happineſſe and immortality was the only comfort of his miſerable mortalitie. The ſame comfort the Author of the 103. Pſalme (whether he were the ſame with the Author of the 102. Pſalme, or ſome other) takes to himſelfe from the like contemplation of his owne miſery, and of the happineſſe of God incarnate. *Like as a Father pittieth his children, ſo the Lord pittieth them that feare him. For he knoweth our frame, he remembreth that we are but duſt. As for man his dayes are as graſſe: as a flowre of the field, ſo he flouriſheth. For the winde paſſeth over it, and it is gone, and the place thereof ſhall know it no more. But the mercy of the Lord is from everlaſting to everlaſting, upon them that feare him, and his righteouſneſſe unto childrens children: To ſuch as keepe his Covenant: and to thoſe that remember his Commandemẽts to do them.* Pſal. 103. 13, 14, 15, 16, 17, 18. For the true interpretatiõ or application of this paſſage unto this preſent purpoſe, it is in the firſt place remarkable, that where in the 13. verſe wee read *Iehovah*, or *the Lord*, the Chaldee renders it, *The word of the Lord hath pity on them that feare him*: In the ſecond, that the mercy of the Lord, or of *the word of God*, verſe 17 is (c) τὸ ἔλεημα, that is, a word or terme whoſe full importance cannot bee had from any ordinary Lexicon, unleſſe it be ſuch as is proper unto Divinitie. For it cannot be underſtood of that mercy or loving kindneſſe of God which was ordinarily manifeſted either towards mankinde in generall, or towards the people of Iſrael in particular. Every Novice in the Schoole of the Prophets did know

(c) Chriſt is called the mercy or gracious Saint of God Pſal. 16.10. Compare that place with the beginning of the 118. Pſalme, & Pſalm, 136 & others, wherein it is repeated that the mercy of the Lord endureth for ever.

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know that this mercy of the Lord was perpetuall. But what could it availe the Author of this Psalme to consider that this mercy of God had beene manifested to his forefathers before his time, and should bee to posteritie in their severall generations after him, what comfort could it afford unto *the childrens children of such as feared him*, that this *mercy of God* should be reserved for them, only after the same manner or measure which their forefathers had tasted, or had experience of it, and yet complaine of their miserable and wretched estate for the present; and comfort themselves only in the expectation of that abundant mercy which they hoped afterwards should be revealed. The best exposition upon this place of the Psalmist, or what is in speciall meant by *the mercy of the Lord*, or of the *word of God*, is given by S. *Paul*, *Titus* the 3. 3,4,5,6,7. *For wee our selves also were sometimes foolish, disobedient, deceived, serving divers lusts, and pleasures, living in malice and envy, hatefull and hating one another. But after the kindnesse and love of God our Saviour toward man appeared, not by workes of righteousnesse which wee have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour: That being justified by his grace, wee should be made heires according to the hope of eternall life.* Of this mercy and loving kindnesse the Patriarchs and Prophets (as wee said before) had the promise, but without all hope of enjoying the thing promised

Sect. 3. for the present. It was not then the mercy of God or *Iehovah* considered in the Godhead only, but the mercy of God to be incarnate, to be made King and Judge of the earth, which did so comfort these and other Psalmists in their greatest distresses and perplexities, in al wch they had just occasion to say, as S. *Paul* afterwards did, *If in this life only*, (or in the loving kindnesse of God, as it hath been experienced in our dayes) *we had hope, we were of all men most miserable*, 1 Cor. 15. 19.

4 That this place, though literally meant of God alone, was yet to be punctually fulfilled in God incarnate, or in *the Word* made flesh, besides this exposition of S. *Paul*, the very letter and circumstance of the text doth perswade us. For the expected comfort whereupon this Psalmist pitcheth, is this: *The Lord hath prepared his throne in the heavens, and his Kingdome ruleth over all.* And here againe, whereas we read *the Lord*, the Chaldee reades the *Word of the Lord hath prepared his throne.* And in that it was *prepared*, it was not from eternitie, though after it were prepared, to continue from everlasting to everlasting, that is (as we say) world without end. And this is that throne and that Kingdome which *Daniel* foretold, that God long after his time would erect, *Daniel*, 2. 44. *And in the dayes of these Kings shall the God of heaven set up a kingdome, which shall never be destroyed, and that Kingdome shall not be left to other people: but it shall breake in pieces and consume all these Kingdomes, and it shall stand for ever.* And of this throne you have a most exquisite descripti-

on by S. *Iohn Revel.* 4. 1, 2. *After this I looked, and behold a doore was opened in Heaven, and the first voice which I heard, was as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit: and behold, a throne was set in heaven, and one sate on the throne. And round about the throne were foure and twenty seats, and upon the seats I saw foure and twenty Elders sitting cloathed in white rayment. And they had on their heads Crownes of gold &c. The foure and twenty Elders fell downe before him that sate on the throne, and worship him that liveth for ever, and cast their Crownes before him saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.* This praising of him that sate upon the throne, was that wherunto the Author of the 103. Psalme did solemnly invite the heavenly powers, long before S. *Iohn* had this vision. For after he had said, *the Lord had prepared his throne in the heavens, and his Kingdome ruleth over all*; it followes immediately, *Blesse the Lord yee his Angels, that excell in strength, that do his Commandements, hearkning unto the voice of his word. Blesse yee the Lord, all yee his hosts, yee Ministers of his, that do his pleasure. Blesse the Lord, all his workes in all places of his Dominion: Blesse the Lord, O my soule.* That which our Saviour saith of *Abraham*, was in its measure true of this Psalmist; he also saw the day of Christ, the day of his glorious resurrection, that day wherof it is said, *thou art my Sonne, this day have I begotten* Cap. 28

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thee, and did rejoyce in ſoule to ſee it, and his owne intereſt in it, an aſſured hope of his inheritance in the heavenly Kingdome.

5. But the viſion of *David* to this purpoſe in that Pſalme, which amongſt ſome few others beares the inſcription of *Michtam*, *Davids Iewel or golden ſong* (as ſome would have it,) is moſt punctually cleare, *Keep me O God, for in thee do I put my truſt*: that is (as the Chaldee explaines it) *In thy word have I put my truſt*, or hope for ſalvation. *Pſal.* 16. 1. and ver. 2. *I have ſaid unto the Lord, Adonai.* And againe ver. 8. &c. *I have ſet the Lord alwayes before me: becauſe he is at my right hand, I ſhall not be moved. Therefore my heart is glad, and my glory rejoyceth; my fleſh alſo ſhall reſt in hope.* But here the Eunuches queſtion unto *Philip* will interpoſe it ſelfe, *Of whom ſpeaketh the Prophet this, of himſelfe or of ſome other?* I can no way brooke their opinion, who thinke the Pſalmiſt ſpeakes all this in the perſon of Chriſt, as his figure, but rather in this, as in many other Pſalmes, and in the two laſt forecited eſpecially, ſome paſſages there be which cannot be literally applyed but to the Pſalmiſt himſelfe, others which cannot be applyed to any one but Chriſt, that is to God or the word incarnate: and the 9. verſe *My heart is glad, &c.* containes a feeling expreſſion of that joy or exultation of ſpirit, which did poſſeſſe all the faculties both of *Davids* body and ſoule. But what was the object of this his exultatiõ, or the ground of his joy? He expreſſeth it, ver. 10. *Thou wilt not leave my ſoule in Hell, neither wilt thou ſuffer thy holy*

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holy one to ſee corruption. But the ſame queſtion here interpoſeth againe; *Doth he ſpeak all this of himſelfe or of ſome other?* Whatſoever may bee thought of the former clauſe of that verſe, *thou wilt not leave my ſoule in Hell* (which as ſome think) might be meant both of Chriſt and *David* (though in a different meaſure;) moſt certaine it is, that the later clauſe, *Thou wilt not ſuffer thy holy one to ſee corruption*, was not literally meant of *David*, much leſſe fulfilled in him, but literally meant of him alone, and literally fulfilled in him alone, whom *David* in ſpirit called Lord; though he then foreſaw he ſhould truly be his ſonne. This undoubted truth we learne from S. *Peter Acts* 2. 29. *Men and brethren, let me freely ſpeake unto you of the Patriarch David, that he is both dead and buried; and his ſepulcher is with us unto this day. Therefore being a Prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loines, according to the fleſh, he would raiſe up Chriſt to ſit on his throne, he ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoule was not left in Hell, neither his fleſh did ſee corruption.* And S. *Paul*, *Acts* 13. 36, 37. more fully and more punctually to our animadverſions upon this later clauſe expounds it thus: *David after he had ſerved his owne generation by the will of God fell on ſleepe, and was laid unto his Fathers, and ſaw corruption. But he whom God raiſed againe, ſaw no corruption.* In this as in many other Pſalmes the comfort which did ariſe from the ſweet contemplations was *Davids* owne, or the Pſalmiſts who foreſaw that great myſtery whereof

Sect. 3. whereof we now treat, that the fountaine of their comfort was Chriſt or God incarnate, who was to be raiſed from the dead. *Dauid* in this Pſalme did rejoyce in heart, that albeit he knew his nature to be like the graſſe that withereth, albeit he knew his ſoule ſhould be divorced from his body; yet this divorce he knew (by faith,) ſhould not be perpetuall, that albeit he could not but expect his body, his fleſh and bones ſhould rott in his ſepulcher as the body and fleſh of his forefathers to whom he was to be gathered, had done; yet he foreſaw in ſpirit, that even his body ſhould at length be redeemed from corruption by the reſurrection of that holy One, whoſe body, though ſeparated for a time from his immortall ſoule, was not to ſee or feele any corruption. Finally though *Dauid* and other Pſalmiſts forecited, (if others they were,) did perfectly and explicitly foreknow that they were to die; yet had they as true implicit beleife of that which our Apoſtle explicitly delivers *Coloſ.* 3. 3, 4. *That their life was hid with Chriſt in God, that when Chriſt, who was their life, ſhould appeare, they ſhould alſo appeare with him in glory.*

6. To the former generall Quære [in what ſenſe we are ſaid by S. *Iohn* to be borne of God] we anſwer; that to be borne of God, is all one with that of S. *Peter*, *to be borne of immortall ſeed*, but what is that immortall ſeed whereof S. *Peter* ſaith we are borne againe? That, in one word, is the fleſh and blood of the ſonne of man, who is alſo the ſonne of God. So hee himſelfe inſtructs us

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Iohn 6. 53, 54, 55. *Verily, verily, I ſay unto you, except yee eate the fleſh of the ſonne of man, and drinke his blood, yee have no life in you. Who ſo eateth my fleſh and drinketh my blood, hath eternall life, and I will raiſe him up at the laſt day. For my fleſh is meate indeed, and my blood is drink indeed. He that eateth my fleſh and drinketh my blood, dwelleth in me, and I in him.* That is meat and drink indeed which nouriſheth us not to a bodily but to a ſpirituall and immortall life; which preſuppoſeth an immortall ſeed. Unto all theſe ends and purpoſes, to our new birth, to our nouriſhment and growth in ſpirituall life, the fleſh and blood of the *Word* or ſon of God were conſecrated by his ſufferings upon the croſſe, and by his reſurrection from the dead. He was, according to his humane nature, both the Prieſt appointed to obtaine theſe bleſſings, and to award them *ex officio*, and withall the ſacrifice, by whoſe participation they are really and actually conveyed unto all that doe or ſhall inherit the immortality of ſoule and body.

7. But if his fleſh and blood be the ſeed of immortalitie, how are we ſaid to be borne againe *by the word of God* which liveth and abideth for ever? Is this word, by which we are borne, the ſame with that immortall ſeed of which wee are borne? It is the ſame not in nature, but in perſon. May we not in that ſpeech of S. *Peter by the word* underſtand the word preached unto us by the miniſters who are Gods ſeeds-men? In a ſecondary ſenſe we may, for we are begotten and borne againe by preaching as by the inſtrument or meanes;

Sect. 3. meanes; yet borne againe by the eternall *word*, (that is by Christ himselfe) as by the proper and efficient cause of our new birth. Thus much S. *Peters* words in that place will inforce us to grant according to the letter. For having before declared, that the word of God (by which we are born againe) *doth live and endure for ever*, he thus concludes, *and this is the word which by the Gospell is preached unto you.* 1. *Pet.* 1. 25.

8. The Gospell it selfe (taken in the largest sense) is but the declaration of the Evangelists and Apostles upon the prophetical predictions concerning the incarnation, the birth, the death, the resurrection and ascension of Christ. And Christ himselfe, who was put to death for our sinnes and raised againe for our justification, is *the word* which we all doe or ought to preach. The Gospell written or preached by us cannot be *that word*, which by the Gospell is preached unto us. This *Word*, in the literall assertive sense, can bee no other then the *eternall word* or sonne of God made flesh, and consecrated in the flesh to be the seed of immortalitie. And if wee take the Gospell, not according to the outward letter or bark but for the heart or substance of the Gospell, or for the glad tidings of life (which is the primitive signification of this word εὐαγγέλιον, or Gospell) that is no other, then the *Word made flesh*, or manifested in the flesh. To this purpose saith our Evangelist, or rather the Angell of the Lord *Luke* 2. 10. *Feare not, for behold I bring you good tidings of great joy which shall be to all people*: (this is no more

more then the Prophet saith, *all flesh shall see the glory of the Lord:*) *for unto you is borne, this day in the city of David a Saviour, which is Christ the Lord.* Lord he was long before, and this *Lord* was made flesh before that day wherein he was borne, but first manifested in the flesh upon that day, and manifested to be the Saviour of all people or all flesh, some eight dayes after, yet not then compleatly made Christ untill his resurrection. Againe the Gospell in its prime or principall sense is no other, or no more then the great mystery of godlinesse which was inwrapt in the volume of *Moses* and the Prophets, but not revealed or unfolded untill the *word* was made flesh, was circumcised in the flesh, and made King and Christ. *Without controversie,* saith S. *Paul* 1 *Tim.* 3. 16. *great is the mysterie of godlinesse: God was manifested in the flesh, justified in the spirit, seene of Angels, preached unto the Gentiles, believed on in the world, received up into glory.* All these testimonies put together amount to this point, that the sonne of God manifested in the flesh was *that Word* which in S. *Peters* language, is preached by the Gospell. And if we doe not preach *this word* unto our hearers, if all our sermons doe not tend to one of these two ends, [either to instruct our Auditors in the articles of their Creed concerning Christ, or to prepare their eares and hearts that they may be fit auditors of such instructions] we doe not preach the Gospell unto them, wee take upon us the name of Gods Ambassadors, or of the ministers of the Gospell, more then in vaine.

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9. Be-

Sect. 3. 9. Besides all these testimonies, and others that might bee alleaged, all most undoubtedly true in the literall assertive sense, that the mystery of godlinesse, or the joyfull tidings which *Abrahams* seed did expect should consist in the union betweene the eternall Word or sonne of God, and our flesh, we have a most lively character or prefiguration (though not assertive) in the originall word designed by the wisedome of God to expresse the preaching of the Gospel or joyfull embassage of our everlasting peace. For one and the same word in the originall doth signifie *flesh*, and *the preaching of glad tidings unto all people or flesh*, without variation of any radicall letter, but only of grammaticall moode or declension בָּשָׂר according to the use of the originall language, doth properly signifie *flesh*, that is, men or creatures indued with life or sense; and being the root or primitive is not a verb, but a noune. The first verbe that is formed of it doth signifie as much as the Latine *nunciavit* or *nunciare*, to bring or deliver a message, and is alwayes used for some good or joyfull message, and in peculiar for the preaching of the Gospell, which is the joyfull message מְבַשֵּׂרֶת As, to omit other places, it is thus used *Jerem.* 20. 15. *Cursed be the man that brought tidings to my Father* אֲשֶׁר בִּשַּׂר אֶת־אָבִי *saying a man child is borne unto thee, making him very glad.* And in the forecited 40. of *Isaiah*, ver. 9. *O Sion, that bringest good tidings, get thee up into the high mountaine. O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid,*

afraid, say unto the cities of Iudah, behold your God. And in the 61 of *Isaiah*, ver. 1. which is the very place wherein the preaching of the Gospell by our Saviour himselfe is foreprophecyed, that which S. *Luke* expresses chap. 4. ver. 18. by *preaching the Gospell to the poore*, is in the originall לבשר ענוים *evangelizare pauperes.* Now that flesh, and preaching of glad tidings to all flesh should be signified by one and the same originall word, no grammarian can easily give any reason. It falls not within the compasse of their Etymologies or derivations: there is not here a primitive and derivative, not a principall and an Analogicall sense. The true reason that may be given for it is, that the wisedome of God did thus foreordaine it: that so this great mystery of the eternall Word's becomming flesh might bee foreshadowed as well by verball character, as foretold by expresse propheticall testimonies, delivered by way of propositions, or prefigured by reall types in the Law or in matter of facts in sacred history.

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Of the true meaning of this ſpeech, the word was made fleſh: *Whether it be all one for the* Word *to be made fleſh, and to be made man, or whether He were made fleſh, and made man at the ſame inſtant?*

BUt it being granted (and I hope ſufficiently proved,) that the incarnation of the Word, is the very life and kernell of the Goſpell, that the Patriarchs and Prophets did ſolace themſelves, and taught their childrens children to doe the like, in all their perplexities, by aſſured hope of this great myſtery in the Lords good time to be revealed: yet the curious fancies of captious wits have been, and will bee ready to queſtion, though not the matter or myſtery it ſelfe, yet the manner of our Evangeliſts expreſſion of it, [*the Word was made fleſh.*] To be made fleſh, is to be made a ſubſtance, and the *Word* which is ſaid to be made fleſh, was more then a ſubſtance, the everliving eſſence, the life and light of men, before he was manifeſted in the fleſh. Doth he ſtill remaine ſo? So we Chriſtians are bound to beleeve. Yet might the Jew or meere heathen artiſt have liberty to oppoſe us, they would find matter of argument, to this or the like purpoſe; whenſoever one ſubſtance is truly made another, the former ſubſtance ceaſeth to be what it was before. For the truth of this generall rule, inſtances

instances are plentifull in all sorts of substances which are said to be made what they were not before: when one simple Element is made another; when the water becomes a vapour, it ceaseth to be water; when the Vapour is made a cloud, it is no longer a vapour; when the cloud resolves into raine, it is no more a cloud: when of the Elements any third body is made, whether perfectly or imperfectly mixt, they cease to be what they were, they lose both their forme and names. Nor skils it whether one substance be made or becomes another which before it was not by course of nature, or immediately by the finger of God, or by the exercise of his miraculous power. For it was a true miracle, and a great one, that pure water should be immediately made perfect wine, and yet the water being made wine did cease to be what it was before; it was no longer a simple Element, but a true mixt body. Now *the Word*, (as all Christians grant) was an everlasting Essence, more then a substance, before it was made or became flesh. How then can wee Christians mainteyne, that it still remaines the same it was, without any reall alteration, or change, whether substantiall or accidentall? To this objection wee reply, as before wee have done in other cases, that multitude of instances, how many soever, cannot make up a perfect induction, if in any one pretended for grounding a rule or proposition absolutely universall, there be the least diversitie or dissimilitude of reason. Every such diversity or disparity acquits the in-

Sect. 3. ſtance in which it is found, for being comprehended under the rule or law, otherwiſe univerſall. Admitting it then to be univerſally true of all other ſubſtances or Eſſences in the World beſides; *Whenſoever one is made or becomes another which before it was not, that ſubſtance, which is made another, doth loſe it ſelfe, or ceaſeth to be what it was*; Yet this univerſall rule will not reach the inſtance now in debate concerning *the Word's being made fleſh*. The reaſon is plaine, not from the manner of this miraculous work, but from the nature or ſupereminency of that everlaſting ſubſtance or Eſſence, which was miraculouſly made fleſh. All other Eſſences or ſubſtances, which are capable of being made, or becoming what they were not, are capable of change or alteration in their ſubſtances. They do not either loſe their owne names, or ſuffer the names of other ſubſtances to be put upon them, untill they have put off their owne natures, or loſt poſſeſſion of themſelves. The law of nature ties evē liveleſſe ſubſtāces more ſtrictly not to change their names untill they be conquered, or overcome by others, then the laws of Heraldrie ties Nobles or Gentlemen not to alter their ancient Armes or names, which they ſeldome do, unleſſe upon conqueſt or ſome marriage, or alliance, beneficiall or advantagious to their houſe or Family. But the *Word* of God which endureth for ever, was and is as unchangeable as God himſelfe: was and is from eternity, more then all things, *Eſſence, or being it ſelfe*. As all things were made by him, ſo he might when he

he pleased, bee made flesh or man without any change or alteration in himselfe, either whilst all things were made by him, or whilst hee were made this particular. It is then the preheminence or superexcellency of his nature or Essence, which exempts him from the former generall rule or pretended induction. Cap. 29

2 For the more commodious expression as of divers other supernaturall mysteries or matters spirituall, so of this great mysterie especially the the fittest resemblance which can be made of thē, must be borrowed not from experiments or inductions in matters physicall, but from cases of civill use or consequence. Mutations accidentall there may be many, physically accidentall in one and the same substance, without any alteration in the substance, in which such change is made: Yet such changes of accidents properly inherent, for the most part either adde some perfection to the substance, or detract somewhat from it. But for a person already invested with honourable names or titles, and with realities answering to them, to invest himselfe with realities or titles of an inferior rank, is no disparagement to his former dignities. Thus many Princes by birth and of great possessiōs sometimes take the names or titles of Knights, are solemnely made Knights, created Earles, sometimes made Gentlemen of Venice, and some Kings of this Land have beene made free of particular Companies or Corporations under their royall jurisdiction, and so made without any impeachment or diminution of their

Sect. 3. royall titles, but only to the grace or advancement of that order whereof they were made Knights, or of those Societies and Corporations whereof they were made free. And thus although the *Word*, who before the beginning of time was with God, was truely God, was in the fulnesse of time made flesh, this can be no impeachment to his Deitie or Divine person, but an unspeakable exaltatiõ or advancement of the humane nature which he took upon him. And herein, we poore miserable men (so wee would be thankfull for it) have a preheminence of the Angelicall nature, in that the son of God, God blessed for ever, did vouchsafe to become one of our order and ranke, in such a manner as he is not of theirs.

3 The reso!ution of the second Quære depends upon another more questioned point, which I have no minde to dispute, and lesse to be tyed to other mens conjectures, or voluntary determinations of it without warrant of Scripture, or any certaine deductions from it, warrantable by reason. The point questionable is briefely this, whether the humane soule of our blessed Lord was infused into his body immediately upon his conception, which (as the sacred Text to my apprehension imports) was in a moment, and immediately upon the blessed Virgins assent unto the Angels message. If at the same instant or moment of time the humane soule was inspired into his body, the Word was not made flesh before he became man. If otherwise, the holy seed did after the conception grow by degrees into a live sensitive

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ſitive reaſonable ſubſtance, though neither after the ſame manner, nor by the ſame meanes, yet according to the ſame meaſure of time as other Infants do. The caſe is unqueſtionable that the ſonne of God, or the Word, was made fleſh before he was made man; For he was not made man before the inſpiration or creation of the reaſonable ſoule; but even from the very firſt moment of his conception, the Womans ſeed was hypoſtatically united to the Word or ſonne of God. The fleſh and blood which he tooke of the bleſſed Virgin became the fleſh and blood of the ſonne of God from the firſt moment of their aſſumption. Nor can this opinion be juſtly charged with any ſuſpition of errour, or other difficultie, as conteyning nothing which is not exactly parallel to that which wee beleeve concerning the union of his body with the Divine nature in his perſon, after his body was ſeparated from his ſoule. His body in that interim of ſeparation or of its reſt in the grave, was as truely the body of the ſon of God, as it had beene whilſt it was living. His ſoule likewiſe was as truely the ſoule of the ſonne of God during the divorce, as it was whilſt it retayned union with its body. And whether the blood which was ſhed from his moſt pretious body on the Croſſe, were gathered againe into his veines (a point not to be pryed into by mortall men) or how ever it pleaſed him or his heavenly Father to diſpoſe of it; yet I think I may ſay that not a drop of it but remaines unto this day the true blood of the ſonne of God; it

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loſt no union, nor degree of union with his divine perſon: it ſtill retaines the power and efficacy of cleanſing or ſanctifying our nature.

4 Some I know there be who think all others to ſpeake and think unworthily of Chriſt, unleſſe they grant that his ſoule was not only infuſed into his body in the firſt conception of it, but that it was withall endued with all manner of knowledge which Hee afterwards had. Yet to binde any man to believe or acknowledge ei-

innerable men (to wee would be thankfull for it) have a preheminence of the Angelicall nature, in that the ſon of God, God bleſſed for ever, did vouchſafe to become one of our order and ranke, in ſuch a manner as he is not of theirs.

3 The reſolution of the ſecond Quære depends upon another more queſtioned point, which I have no minde to diſpute, and leſſe to be tyed to other mens conjectures, or voluntary determinations of it without warrant of Scripture, or any certaine deductions from it, warrantable by reaſon. The point queſtionable is briefely this, whether the humane ſoule of our bleſſed Lord was infuſed into his body immediately upon his conception, which (as the ſacred Text to my apprehenſion imports) was in a moment, and immediately upon the bleſſed Virgins aſſent unto the Angels meſſage. If at the ſame inſtant or moment of time the humane ſoule was inſpired into his body, the Word was not made fleſh before he became man. If otherwiſe, the holy ſeed did after the conception grow by degrees into a live ſenſitive

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Sect. 3. loſt no union, nor degree of union with his divine perſon: it ſtill retaines the power and efficacy of cleanſing or ſanctifying our nature.

4 Some I know there be who think all others to ſpeake and think unworthily of Chriſt, unleſſe they grant that his ſoule was not only infuſed into his body in the firſt conception of it, but that it was withall endued with all manner of knowledge which Hee afterwards had. Yet to binde any man to beleeve or acknowledge either of theſe (the latter eſpecially) is to lay more upon us then God hath in his written Word or in the booke of his Creatures tyed us unto, if ſo theſe men will give us leave to uſe the ſpectacles of reaſon in reading either booke. For if our bleſſed Saviour during all the time he was in his mothers womb, had the perfect uſe of ſenſe and reaſon, his condition of life had beene more wearieſome then in any part of his pilgrimage here on earth it was; for he was as mortall, and as ſubject to ſad impreſſions in the womb, as he was in the ſtrength of his age: and death had beene more welcome to him then ſuch cloſe impriſonment, if the excerciſe of reaſon or Contemplation had beene as free there as it was, when he was endued with libertie of ſenſe and locall motion. The only reaſon I can conceive any man ſhould pretend either for the infuſion of the reaſonable ſoule into his body, at the firſt conception, or that the reaſonable ſoule, whether then or at the time wherein other infants become capable of it, ſhou'd be endued with ſuch a meaſure of actuall or explicite

plicite knowledge whilſt he was in his mothers womb, as afterwards it was, muſt be grounded on the hypoſtaticall union betweene the womans ſeed and the word of God. But if any reaſon thus grounded could infer either part of the premiſſes, it would aſwell inferre, that his knowledge as man, ſhould have beene infinite from his conception. This I think no Chriſtian wil affirme; for the perſonall union of the divine nature with the humane, doth not endow it with the reall titles of the divine. Otherwiſe, Chriſts ſtrength as man ſhould have beene infinite from the womb: and his body ſhould have beene every where. And it would be leſſe unreaſonable to ſay that his body is at this day infinite, and his humane nature every where; then that his wiſdome or knowledge, as man, ſhould have beene infinite, or as great whilſt he was in the womb as now it is. If the divine nature did not communicate his infinity to the humane, nor make the ſonne of God ſo compleat a man for ſtrength or ability of body from the womb, as at thirtie yeares he was; it exceedeth the bounds of my capacitie to imagine, what reaſon thoſe men have for their opinion, who think our bleſſed Lord & Saviour did not as truely grow in wiſdome and knowledge, as he did in ſtrength or ſtature of body. The Scripture is alike literall for both, *Luk.* 2. 52. *Ieſus increaſed in Wiſdome and ſtature, and in favour with God and man.* I make no queſtion but that ſuch as deny his growth in wiſdome, do this out of a religious feare, leſt they ſhould ſpeake or conceive Cap. 29

Sect. 3. any thing of Christ which might be thought either to derogate from his greatnesse, or from his goodnesse. This feare or zealous care is in the generall very good, but hath small ground in this particular. For were it either well grounded or well guided, it would rather teach us not to deny that Jesus did grow in wisdome and goodnesse, then to be peremptory in contradicting others which hold the affirmative. Simple *nescience* can be no sinne in any Child nor in any man, unlesse it be of those things which he is bound to know. But *proficiency* in wisdome and knowledge is in the sonnes of men a praise worthy perfection, which I should be as unwilling to deny unto my Lord and Saviour in his infancy or his youth, as to rob him now of any royall attributes since he was made King. That he was without all staine of sinne, the most holy Sanctuary of the most holy and blessed God from the womb, I stedfastly beleeve: but that he had the same measure of knowledge at his circumcision, at his presentation in the Temple, which he had and gave proofe of when his Parents found him in the Temple disputing with the Doctors, or no greater measure of this knowledge at his baptisme, then he then had, or as great as his baptisme, as since his resurrection and ascention he hath; I shall crave pardon for making these or the like any points of my beleife. If any man be otherwise minded I grudge him not the libertie of his opinion, but will confesse my ignorance, when he shall shew me any expresse Scripture, or any deduction out of

of Scripture which ſhall not inferre *aut nihil, aut nimium.* Cap. 29

5 It ſufficeth me to beleeve and know that my Lord was ſo qualified with all grace, even whilſt he lived in the forme of a ſervant, that he was alwaies more ready to underſtand, and comprehend whatſoever it pleaſed his heavenly Father to impart or ſignifie unto him, then chryſtall is to receive the light of the Sun, or any glaſſe the ſhape of bodies which preſent themſelves unto it; and more ready withall to doe whatſoever he knew to be his Fathers will he ſhould do, then we are to eate when we are hungry, or to drinke in the extremity of thriſt. There was in him, even in his cradle a docilitie or capacitie, both for learning and doing his fathers will, truely infinite in compariſon of other children, yet this capacitie was actuated by degrees. This, I take it, is as much as wee are bound to beleeve concerning his growth in wiſedome; and this wee cannot deny to be contained in the hypoſtaticall union, of which we are without curioſitie to ſay ſomewhat in the next place.

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Of the hypostaticall and personall union betwixt the Word and the flesh, or betwixt the sonne of God and the seed of Abraham.

THe manner of the union between *the sonne of God* and the seed of *Abraham* is a mystery (that one of the blessed Trinity only excepted) most to bee admired by all, and least possible to be exactly expressed by any living man, of all the mysteries whose beleefe we professe in this Apostles Creed. And for this reason my former resolution to avoid all Schoole disputes about the relations in the Trinitie, and each severall persons peculiar properties, ties me to the like observance in this present point. And in my yonger dayes, I had a greater desire to learne more exquisite rules of Logick or other good arts, out of School-disputes in these two kinds, then can be found in the professors of such arts themselves, then I have in these declining yeares to learne divinity from them.

2. The particulars which the most subtile amongst the Schoole-Divines exhibite concerning the manner of the hypostaticall union, are well summed up by the learned and judicious *D. Field* in whose computation they amount to more then I shall have occasion in this place to make use of: and are withall of so high a pitch and straine, as surmounts

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ſurmounts my aime or levell for this time; which is only, to ſhew how truly, how juſtly, how conſonantly to the knowne rules of reaſon in other caſes, we Chriſtians beleeve and acknowledge ſuch a peculiar union between the ſonne of God, and the ſonne of *David*, that whileſt the ſonne of man was conceived, borne, crucified, and raiſed from the dead, the ſon of God likewiſe was conceived, borne, crucified, &c. Now for juſtifying theſe and the like expreſſions, [the ſonne of God was conceived, was borne, was crucified, &c.] (whether we finde them in the Creed, or in the Apoſtolick or Evangelical writings, whence they iſſued into this Creed;) wee can have no better ground, or fundamentall reſemblance, then that of *Athanaſius* [*As the reaſonable ſoule and fleſh make one man, ſo God and man make one Chriſt:*] yet this illuſtration, or expreſſion of the manner of this myſticall union is excepted againſt by ſome great Divines, and by *Cardinall Bellarmine* by name, yet excepted againſt, not as falſe or impertinent, but as defective. But if every reſemblance of this or other ſacred myſtery, which is any way defective were lyable to exception, the Church ſhould doe well to give a generall prohibition that no man ſhould attempt to make any. For all will come ſhort of the myſtery which we ſeeke to expreſſe by them, or of ſo much of it, as we ſhall know in that eternall Schoole. It was the Cardinals fault to ſtretch *Athanaſius* his expreſſion further then he intended it, or not to allot it a certaine extent, within which it is moſt divinely true.

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3. The like comparisons sometimes hold firme and true only *quoad veritatem, non quoad mensuram according to the truth, not according to the measure of the same truth.* As when we beseech our heavenly father *to forgive us our trespasses, as we forgive them that trespasse against us*; or when our Saviour enjoynes us, *to be mercifull, as our heavenly father is mercifull:* the meaning is, not that the measure of his mercies towards us should be but equall to our mercy, or kindnesse towards men our fellow servants: and yet, the meaning of our Saviours injunction is, that we must bee as truly mercifull and charitable towards others in some degree, as God is infinitely mercifull towards all. Sometimes the like comparisons are firme and true *& quoad veritatem, & quoad mensuram*, both according to the truth, and the same measure of truth, but not *quoad modum*, at least not *quoad modum specificum proximum, sed quoad modum genericum aut remotum:* true they may be sometimes according to the same manner, and yet not in all respects, or according to the selfe-same particular manner. And such is this comparison of *Athanasius*. First it holds *quoad veritatem unionis*, As it is not the meere inhabitation of the reasonable soule in the body, but the peculiar union of these two parts, which makes a man: so is it not the internall presence or peculiar inhabitation of the Deity in the manhood, but the true and reall union of these two natures, which makes one Christ. Infernall spirits may, by Gods permission, take up their lodgings in the bodies of men, may be confined within

within them, and uſe them as their inſtruments: yet by ſuch reſidence in them, men neither become Divels, nor divels men, nor doe they make any one realitie, or third thing in part or whole diſtinct from both. Cap. 30

4. The former compariſon doth not hold *ſecundum omnem modum*: that is, though the Godhead and humanity of Chriſt be as truly, as properly, and really united, as the reaſonable ſoule and the humane body are, yet the manner of the union is herein different. The reaſonable ſoule and the body being two diſtinct natures, each having their proper exiſtence, though imperfect and incompleat, doe by their union make one perfect compleat nature. Their union is made by phyſicall or naturall compoſition. Now in all ſuch unions or compoſitions, each part ingredient muſt abate or loſe ſomewhat; there muſt be a mutuall faſhioning, or fitting of the one to the other. But the Deitie or Godhead as it is all things elſe; ſo it is fitneſſe it ſelfe, and cannot be faſhioned or fitted to any creature, as being not ſubject to any ſhadow of change, or alteration. The creatures may be faſhioned or fitted to be more or leſſe capable of his preſence, or participation. But this participation in what degree, in what manner or meaſure ſoever it be had, includes no phyſicall compoſition, or confuſion of natures. Thus much *Athanaſius*, to prevent all captious exceptions againſt this ſimilitude, had ſufficiently expreſſed in the place forecited; *though he be God and man, yet he is not two, but one Chriſt; One, not by the converſion*

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sion of the Godhead into flesh, but by taking of the manhood into God, One altogether not by confusion of substance, but by unitie of person.

5. Some Philosophers there are and have been, who although they grant a Physicall composition of matter and forme in man, yet they deny the reasonable soule (the intellectuall part at lest) to be the forme of man, or any part of the Physicall compound, which (in their Philosophy) is prerequired to the constitution of man; not any proper part of his essence or nature. That visible live-substance, wherein the reasonable soule during her pilgrimage here on earth doth reside, as in a walking prison, is in these mens Philosophy or Divinity as formally distinguished by its meer organical faculties, or bodily senses, from all other living sensitive creatures, as any of them is from another. And they are distinguished each from other, only by the peculiar manner of the senses, or modification of their organicall faculties. The reasonable soule, or faculty of reason, is in this opinion rather the Crowne or Diadem, whereby man excells all other creatures as their King or Governour, then the Physicall forme whereby he is formally or specifically distinguished from them. According to this opinion there should be in one and the same man two distinct compleat natures, one bodily physicall compound, indued with sense and subject to mortality, another rationall and immortall. And these two natures make one man, not by physicall composition, or union of matter and forme, but by a peculiar

liar subordination of the sensitive Creature unto the rationall, or of sense unto reason, as true, as firme and reall, as the subordination of life is to sense, or bodily mixture is unto life or vegetation; but not by the same manner of subordination. If *Athanasius* his philosophy were of this mould, his comparison would be true *quoad modum*: however, leaving the examination of this opinion to the Schooles, let us examime his comparison *quoad veritatem & mensuram*. Cap. 30

6 Such Philosophers as grant the reasonable soule to be a *forme* truely physicall, and an incompleat part of mans nature, do not for the most part affirme, that it is propagated from the parents of our bodyes, but created by God, as the soule of the first man was. And yet even these men who deny the reasonable soule to be *ex traduce*, do not avouch that only the bodily part or flesh of man is conceived, but the whole man who consists of a reasonable soule aswell as of a body. The full and perfect conception of every living thing includes not only a preparation of the bodily substance for receiving the soule, but besides this, the unition of the soule, (whether sensitive only or reasonable) with its proper body. And seeing the proper nature of man consists especially in reason, there can be no perfect conception of man, as man, untill the reasonable soule be seated in and united unto the bodily substance, fitted or organized for it. Whether that bodily substance were before this union endued with sense or no, is not much pertinent to the point

now

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7 This assertion likewise is Christian and Theologicall; [The blessed Virgin did truely conceive and bring forth Christ Jesus, God and man, the sonne of God, and the sonne of *David:*] albebeit the Divine nature, which is the excellency of Christ, did not take beginning from her, but was from all eternitie without beginning, yet not united to the manhood till the conception wrought by the holy Ghost in the Virgins womb. though both assertiõs be most true, yet the groũd of this theologicall assertion is more perspicuous and firme then the ground of the philosophers assertion wherewith it is paralleld. Wee Christians may give a better reason of our faith and forme of doctrine, then the Philosophers can give of their opinion, or manner of phrase in this point. First in the conception of ordinary or meere men, the bodily substance, or the materiall part, hath a distinct existence of its owne, before it be united unto the reasonable soule, and the reasonable soule likewise hath a proper existence (at least in order of nature if not of time) precedent to its vnion with its body. Nor is the union so

so perfect as to make simply but one existence of both. It is actually one, potentially two, and in the dissolution of body and soule, they are actually severed; there is not then so much as coexistence, or existence of the one in the other. But neither the substance which the sonne of God took from the blessed virgin, nor the reasonable soule which was united unto it, had any proper existence, before their union with the divine nature. The bodily substance assumed by his divine person was a part of the blessed virgines individuall nature, and had its whole existence in her before its assumption, but by the assumption it hath existence wholly in him not as a part, but as an Appendix to his divine person. That which the Philosophers or Schoole Divines say concerning the creation of the reasonable soule, and its union with mans body, is more remarkably true of Christs humane soule. The reasonable soule (say the Philosophers) *infundendo creatur, et creando infunditur*, is created by infusion, and is infused by creation. Christs reasonable soule was not in order either of time or nature, first created, then assumed, *sed assumendo creabatur, et creando assumebatur*, it was created whileſt it was assumed, and it was assumed whilst it was created. Whether it were united to the body or flesh from the first moment of their assumption, is an extravagant to this assertion. The substance likewise which our blessed Saviour tooke from his mother, was not either in order of time, or of nature, first conceived or prepared by any præviall dispositions for the divine natures habi- Cap. 30

Sect. 3. ration in it, and then assumed; *sed inter assumendum concipiebatur, et inter concipiendum assumebatur*; it was conceived by assumption, and assumed in, or by its conception.

8. The next branch of this inquiry is, what is meant when wee say, the fruit of the Virgins womb was assumed by the Sonne of God? This forme of speech imports thus much at the least; that the son of God, or the divine nature in his person, was to be partaker of flesh and bloud, as we sonnes of men are. So the Apostle teacheth, Heb. 2.14. *Forasmuch then as the children are partakers of flesh and blood, hee also himselfe likewise tooke part of the same, that through death hee might destroy him that had the power of death, that is, the Devill.* This participation of flesh & bloud with his brethren, is but an expression of the assumption. *Verely*, saith the Apostle ver. 16, *he tooke not hold of the Angels, but he tooke hold of the seede of Abraham.* The meaning of these expressions, as likewise of the originall word, is, that albeit the Angels were created by him, yet were they not so assumed, or so united to his person, as the seede of *Abraham* was, and is. Nor is he partaker of their nature, or of any other nature besides, after such a peculiar manner, as he is of the humane nature by assuming the seed of *Abraham*.

Some

Some Schoole Divines and followers of *Aquinas* will have the former similitude of *Athanasius* to consist especially in this; that as the reasonable soule doth use the body of man; so the divine nature of Christ doth use the manhood, as its proper united instrument. Every other man, besides the man Christ Jesus, every other creature is the instrument of God: but al of them such instruments of the divine nature, as the axe or hammer is to the artificer which worketh by them. The most puissant Princes, the mightiest Conquerors which the world hath seene or felt, could grow no higher in titles, then *Attilas*, or *Nebuchadnezzar* did *Malleus orbis et flagellum Dei*, hammers or scourges of God to chastise or bruise the Nations. But the humanity of Christ is such an instrument of the divine nature in his person, as the hand of man is to the person or partie, whose hand it is. And it is well observed, whether by *Aquinas* himselfe, or no, I remember not, but by *Viguerius* an accurate summist of *Aquinas* summes, that albeit the intellectuall part of man bee a spirituall substance, and separated from the matter or bodily part: yet is the union

In omnibus autem rebus creatis nihil invenitur huic unioni tam simile, sicut unio animæ ad corpus. Unde Athanasius *in symbolo ait, Sicut anima et corpus unus est homo, ita Deus & homo unus est Christus. Sed cum anima rationalis uniatur corpori dupliciter, uno modo sicut materiæ, alio modo sicut instrumento: non potest esse similitudo quantum ad primum modum unionis; quia tunc ex Deo, & homine fieret una natura, cum materia, & forma constituant propriam naturam speciei. Relinquitur ergo, quòd attribuitur similitudo, secundum quod anima comparatur corpori, sicut instrumento, ad quod etiam dicta antiquorum Doctorum concordant, qui naturam humanam in Christo dixerunt quasdam divinitatis instrumentum, sicut ponitur corpus organum animæ. Aliter enim se habet anima ad corpus (quod est proprium organum ejus:) aliter instrumenta extrinseca. Hæc enim non est propria instrumentum hujus hominis sicut hæc manus: cum per dolabram multi possint operari: sed hæc manus ad propriam operationem animæ deputatur, quia manus est instrumentum unitum & proprium, dolabra verò extrinsecum & commune. Sic in unione verbi Dei, & hominis considerari potest. Omnes enim homines comparantur ad Deum, ut quædam instrumenta, quibus operatur; ipse enim est qui operatur in nobis velle, & perficere pro sua bona voluntate. Sed alii homines comparantur ad Deum quasi instrumenta*

on betwixt the hand and intellectuall part of man no lesse firme, no lesse proper, then the union betweene the feet or other organicall parts of sensitive Creatures, and their sensitive soules, or mere Physicall formes. For the intellectuall part of man, whether it be the forme of man truely, though not merely physicall, or rather his essence not his forme at all, doth use his owne hand not as the Carpenter doth use his axe, that is, not as an externall or separated, but as his proper united instrument. Nor is the union betweene the hand, as the instrument, and intellective part as the Artificer or Commander of it, an union of matter and forme, but an union personall, or at the least such an union as resembles the hypostaticall union betweene the divine and humane nature of Christ, much better then any materiall union wherein Philosophers or Schoole Divines can make instance.

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mentа extrinseca separata, nec inveniuntur a Deo ad operationes proprias sibi, sed ad operationes communes omni rationali naturæ, ut sunt intelligere veritatem, diligere bona, operari justa. Sed humana natura a Christo assumpta est proprium instrumentum sibi unitum ad operandas operationes, quæ sunt propriæ, soli Deo convenientes: sicut sunt mundare peccata, illuminare mentes per gratiam & introducere in perfectionem vitæ æternæ. Nec discrepat a rerum naturalium similitudine quòd aliquid sit naturaliter instrumentum proprium alicujus, quod tamen non sit forma ipsius. Nam lingua (prout est instrumentum locutionis) est proprium organum intellectus, qui tamen (ut probat Philosophus in tertio de anima) nullius corporis est forma. Similiter etiam invenitur aliquod instrumentum quod ad naturam speciei non pertinet, & tamen ex parte materiæ competit huic individuo, ut sextus digitus, vel aliquid hujusmodi. Nihil igitur prohibet poni unionem naturæ humanæ ad verbum tanquam instrumentum unitum & conjunctum. Nec tamen natura humana ad naturam verbi pertinet, nec verbum est ejus forma, licet pertineat ad ejus personam. Prædicta tamen exempla sic posita sunt, ut non omnimoda similitudo sit in his requirenda. Intelligendum est enim verbum Dei multò sublimius, & intimius humanæ naturæ uniri, quàm quæcunque alia instrumenta propria.

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9. These and the like speculations are neither unpleasant nor unprofitable, if so the Reader will not restraine the former similitude of *Athanasius*, only to this kinde of union. But after what manner, to what speciall purposes, or what peculiar services the manhood of Christ is the instrument of his divine nature (as the ancient for the most part unanimously affirme) by Gods assistance in other Articles following, or in the mysticall union betwixt Christ and his members. Thus much in this place, and for the present may suffice, that the personall union betweene the divinity and manhood of Christ, (though it be in it selfe more admirable then comprehensible or expressible,) is more proper and firme then any union which can be made by mixture, by confusion, by composition, or compaction of severall natures into one. But what *Athanasius* meant in that expression of *taking the manhood into God*, may (if I mistake not) to my present purpose (which is only to lay the general grounds of these communications of properties, which Divines whether antient or moderne observe betweene the divine and humane nature of Christ) be yet further explicated by answering the maine objection that can be made against *Athanasius* his similitude, or these illustrations of it.

10. Some haply will object, (and it is all I think, that can be objected against us) that as wee are, such is our flesh, such is our bloud. We are by nature men, and our flesh and bloud is by nature only humane, or the flesh and bloud of men; but if

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the flesh and bloud whereof the sonne of God is partaker bee as truely his, as our flesh and bloud is ours, shall they not be such as he is, that is, flesh and bloud truely divine not humane? This must in no wise be granted, otherwise the sonne of God should not be (as the Apostle avoucheth hee is) partaker with us of *the same flesh and bloud.* The flesh and bloud which he assumed and was partaker of, are as truely humane, as mans flesh & bloud are, and of the selfe same nature that mans flesh and bloud are of. And of such flesh he was to be as truely, as properly partaker, as we are. And yet it is necessary that the same flesh and bloud which he assumed, be as truely and as properly the flesh and bloud of the sonne of God, (who is by nature God blessed for ever) as our flesh is the flesh, or our bloud the bloud of the sonnes of men. Otherwise, albeit the flesh and bloud assumed by him had been as truely, and as properly humane flesh and bloud as ours is; yet could not the son of God have beene as true and proper a partaker of humane flesh and bloud as wee sonnes of men are. For no party or person can as truely and really participate with another in that which is not his owne by as perfect right, as it is the others who is partaker of it with him. So then the flesh and bloud of our Saviour Christ was truely and properly *Caro humana, non divina; sanguis humanus, non divinus*, not divine but humane flesh and bloud; and yet withall as truely and properly *Caro Dei*, and *Sanguis Dei*, the flesh and bloud of God, as it was *caro humana, sanguis humanus*, humane flesh, and

and humane bloud: more properly the flesh and bloud of God, then the flesh & bloud of man. For evē the whole humanity of Christ, as well the reasonable soule as the flesh was and is the humanity of the son of God. *God,* saith the Apostle, Acts 20. 28. *hath purchased the Church* τῷ ἰδίῳ αἵματι *with his owne proper bloud.* Now if the Church be Gods owne not by creation only but by true purchase; then the bloud by which hee purchased it, was as truely his owne, as our bloud, or any thing within us, or without us, which we can owne, is ours. But was it Gods owne bloud, after the selfe same manner or measure that our bloud is ours? It was not in every respect, or after every manner his owne, so as our bloud is ours; yet his owne by a more proper, more full, and soveraigne title then our bloud is any way ours. Cap. 30

11. Our flesh and bloud may be said to be our owne in two respects, either as it is a part of our nature, or an appertinence of our person. In this last respect the fruit of the Virgins womb was the sonne of Gods own substance, the flesh and bloud which hee tooke from her were his after a more exquisite manner, or in a fuller measure of the same manner, then our flesh and bloud are our owne. Or if wee would speake the language of Philosophy her selfe, rather then of Philosophers, or of such as professe themselves to be her followers, though ofttimes, (as wee say) a farre off. Our flesh, our bloud, our limbes, are said to be our owne, not so much or not so properly as they are parts of our nature, as in that they are either parts

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12 That there is a true and reall distinction betweene the natures and the persons of men, or betweene things which are our owne by union of nature, or by union unto our persons, may thus be gathered. Every part of our nature is eyther a part, or an appurtenance of our person: but every part or appurtenance of our person is not a part of our nature. A man may suffer grosse personall wrong without paine or dammage to any part of his nature, without losse of any commoditie that could be made of that wherein he suffered wrong, it being (in it selfe considered) uncapable of wrong. As in case some joynt or part of a mans body be dead and withered, irrecoverably deprived of sense, of paine, of vitall motion: it thereby ceaseth to be a part of the humane nature, but it therefore ceaseth not to be an appen-

dance

dance or an appurtenance of his person. He that should disfigure, mangle, or otherwise handle such a dead member any otherwise then the party, whose it is, were willing to have it handled, doth wrong his person in a higher degree than if hee mangled or maymed his live goods, or cattell: and yet however he handle it, he puts the living party to no paine, it being (as it is supposed) no naturall or sensible part of his body, nor could it have yeelded any commodity though it had been cut off before it was disfigured. Offeces of this nature are not to be valued according to the excellency of the physicall complexion or constitution of the bodily part wounded or contumeliously handled, but according to the excellency or dignity of the partie whose flesh or substance it is that is wounded or abused; whether it be an entire live part of his nature, or an appendix only to his person, as being a joynt or member in part maymed or deprived of sense before. Generally whether we speake of mens actions or sufferings undertaken for our behoofe, to the losse of bloud or limbes; we are not to value the one or other so much according to the physicall propertie, or naturall worth of the member lost or damnified, as according to the dignity of the person which voluntarily undertaketh such hard services for us. And thus wee are to rate aswell the indignities and paines which our Saviour suffered in body by the Jews or Roman soldiers, as the anguish of his soule in that great conflict with the powers of darknes, neither according to the excellencie of his bodily consti- Cap. 30

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constitution, or exquisite purity of his soule, but according to the inestimable dignity of his divine person, of which, aswell his immaculate soule, as his undefiled bodie were no naturall parts, but appurtenances only.

13 Lastly, that proper bloud, wherewith God is said to have purchased the Church, was the bloud of the sonne of God, the second person in Trinity, after a more peculiar manner then it was the bloud either of God the Father, or of God the holy ghost. It was the bloud of God the Father, or of God the holy Ghost, as all other creatures are, by common right of creation and preservation. It was the bloud of God the son alone by personall union. If this sonne of God, and high Priest of our soules had offered any other sacrifice for us then himselfe, or the manhood thus personally united unto him, his offering could not have beene satisfactory; because in al other things created, the Father and the holy Ghost had the same right or interest which the sonne had; hee could not have offered any thing to them which were not as truely theirs as his. Onely the seede of *Abraham*, or fruit of the virgins womb which he assumed into the Godhead, was by the assumption made so his owne, as it was not theirs, his owne by incommunicable propertie of personall union. By reason of this incommunicable propertie in the womans seede, the sonne of God might truely have said unto his Father [Lord thou hast purchased the Church yet with my bloud:] but so could not the man Christ Jesus say unto the

sonne

sonne of God, [Lord thou hast payd the ransome for the sinnes of the world, yet with my bloud, not with thine owne.] Cap. 31

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Of the conception, and birth, of our Lord and Saviour, the sonne of God: of the circumcision of the sonne of God, and the name Iesus, given him at his circumcision; and of the fulfilling of the types and prophecyes concerning these mysteries.

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The enigmaticall predictions concerning Christs conception, unfolded by degrees.

THat the predictions of the prophets, which the Jew acknowledgeth for sacred, are of divine infallible authority: that according to many of these propheticall prædictions, God in the person of the sonne was to become man, the eternall word was to be made flesh, (that is, to have our flesh and nature so united unto him, that whilest our flesh and nature was

Sect. 4. "was conceived and brought forth, the ſonne of "God was alſo conceived & brought forth, whilſt "the man Chriſt Jeſus did ſuffer in the fleſh, the "ſonne of God did alſo ſuffer) This is the briefe ſumme or extract of all that hath in this Treatiſe beene delivered. This is the foundation of faith as Chriſtian, the radicall article of Chriſtian Theologie. It followes in our Apoſtles Creede, that *this only ſonne of God Chriſt Ieſus our Lord was conceived by the holy Ghoſt, and borne of the Virgin Mary.* The name *Ieſus* was given him at his circumciſion, and comes there to be handled. So was not the name *Chriſt*, but as often as the Evangeliſts ſo ſtyle him before his reſurrection from the dead, it is by way of anticipation; for he was made *Lord* and *Chriſt* at his aſcenſion into heaven, though annointed to his propheticall office at his baptiſme, (from which time he did declare himſelfe by word and deed to be the Prince of Prophets) yet not then conſecrated, much leſſe admitted to the function or exerciſe of his everlaſting Prieſthood: not then enthronized King of Kings, and Lord of Lords: theſe royall titles were accompliſhed in his reſurrection and aſcenſion. The point for the preſent to be handled is, how the conception and birth of the ſonne of God, the Lord God of Iſrael, was foretold or foreſhadowed, and how accompliſhed for the ſubſtance, how manifeſted by the ſignes of the time, or circumſtances concomitant.

2. The conception and birth of the ſonne of God, with other myſteries which concerne his perſon and offices, were purpoſely foretold and fore-

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forepictured from the fall of our first parents untill the sacred Canon of the old Testament was finished; yet not foretold, or forepictured in the same measure, or after the same manner, in every age of this long succession. The first predictions or representations of these great mysteries were ænigmaticall and implicit, but for the most part unwrapped and branched in succeeding ages. The later representations beare the same proportions to the most ancient, that maps of particular countries beare unto more generall, or Chorographie unto Geographie. In a map of the whole world though accurately drawne, wee shall hardly finde any exact proportion of these British Islands, no such distinct evidences of the severall provinces of this Island, as are usually represented in a map of Europe of the same quantitie. And it were in vaine to seek so distinct a survey of every English shire or County in a map of Europe, as wee have in our ordinary maps of England: But if wee descend to Chorographical platformes of every severall shire, every one that knows how to use them, may find the distinct place of his birth, breeding, or dwelling. The first and most generall map of mysteries concerning Christ, or of the Word to come, is that often mentioned *Genesis* 3. ver. 15. *I will put enmity betweene thy seede and her seede*, &c. Yet without some further dilatations, or representations of this promise made by the Prophets, it were impossible for the wit of man to discover any true proportion of those great mysteries which the Evangelists relate, although all of them were

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were conteyned in this, as in their first head or fountain, or as most Chorographicall descriptions are, in the Cosmographie of the Universe. Very probable it is, that our mother *Hevah* did from this promise conceive, that the seede promised should be *Vir Iehovah*, a man which should be likewise the Lord God. But questionlesse she did not imagine, much lesse beleeve, that this man, the Lord, should be conceived and brought forth of a pure Virgin, for such she her selfe was not when shee uttered that speech *possedi virum ipsum Iehovah*, as *Fagius* upon severall *revises* reades it. Nor could the parents of *Noah* imagine that their son should be so conceived or borne, although (as many good Authors thinke) they mistooke him as *Hevah* did *Cain*, for the promised womans seede; presume they might without presumption, that the promised *Messias* was to proceed from *him* according to the flesh, but seeing *Noah* had more sonnes than one, it was not to him or to others then living distinctly represented, from what branch of his stock he should proceed; untill *Noah* by divine instinct or inspiration did bequeath the birthright unto *Sem*; but *Sem* had many sons, and his posterity was great, and it is not probable that *Sem* himselfe did know from which of them the promised seede should issue, untill the blessing which *Noah* bestowed on *Sem* was by God himselfe (and perhaps by *Sem* as Gods Embassador) bestowed on *Abraham*, unto whom the former mystery concerning the incarnation of the sonne of God, was more distinctly represented both by word

in his Cóments upon the 4 first Chapters of Genesis, and in his Collations.

word and fact, then it had beene to any of his Anceſtors. Hee doubtleſſe did conceive, that the *ſeed* in whom all the Nations of the world were to be bleſſed, ſhould be God, the ſonne of God, be borne after a more miraculous manner then his ſonne *Iſaac* had beene: but *Abrahams* ſeed by *Iſaac* became more numerous then any mans before his time had beene, and was divided into twelue Tribes. In which of theſe twelue Tribes the promiſed ſeed was to be ſought for, was as uncertaine, and as undiſtinct, as if wee ſhould ſeeke for the *topographie* of ſome particular Town of England in an ordinary Map of Europe. *Iacob* on his death-bed points at his parentage in this generality, (*Geneſis* 49. *ver.* 10.) that hee was to ſpring out of *Iudah*. But God by his ſpirit directs the Church to ſeeke him in the Genealogie of *Ieſſe* and *David* in the Land of *Iudea*. *David* himſelfe had a diſtinct repreſentation, that hee ſhould not be his ſonne only, but that hee who then was his Lord, ſhould become his ſonne, and be made *Prieſt* after the order of *Melchiſedech*; and no doubt but *David* conceived withall, that this his Lord and *ſonne* ſhould be borne of a *virgin*, not begotten by any man; for thus much the holy Spirit, which ſpake to him, hath literally charactred untous in that ſpeech, *Pſa.* 132. *ver.* 11. *Of the fruite of thy wombe will I ſet upon thy throne, &c.* The ſame myſterie or the performance of this promiſe made to *David*, is, more diſtinctly unfolded by *Iſaiah Cap.* 7. *ver.* 14. The Lord himſelfe will give you a ſigne, *Behold the* Cap. 31

virgin

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virgin shall conceive, &c. But whether this long expected sonne of *David* should proceede from *Salomon* or any of his race, or from the race or linage of some other sonne of *David*, this was not represented (for ought wee read) either unto *David* or *Isaiah*; and sure the Author of the 89. *Psalme*, (whether *David* or rather some later Prophet) was nescient of this particular, and the interruption or extinction of *Solomons* line was (I take it) first revealed unto *Ieremiah*, and *Ezekiel*, and the accomplishment of their Propheſies (of *Ezekiels* especially) first acknowledged or observed by the blessed virgine in her [a] *Magnificat*. In *Davids* time the place of his conception and birth were not discovered. [b] *Isaiah* first points at the place of his conception in particular, but [c] ænigmatically. *Ieremiah* describes the place of his conception more plainely, yet in a farre greater generality, That hee was to be conceived in the Land of *Ephraim*, as it was divided from *Iudah*. Yet haply if *Herod* had asked his Scribes and others, where the King of the Jewes was to be conceived, it is questionable whether they could so clearely have resolved him of the place of his conception, as they did certifie him of the distinct place of his birth. This they learned out of the Prophet *Micah*, *Chap.* 5. *ver.* 2.

a Luk. 1. 52

b Isa. 11. 1. Isa 53 2.

c See the Treatise of Christs answer to *Iohn*. And *Nazareth* and *Bethlem*.

2. That of our Apostle *Hebrewes* 1. *ver.* 1. is exactly verified in respect of the article now in handling. The Prophets and holy men of God, or God by their ministery spake of our Saviours conception and birth πολυμερῶς, not at sundry times

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times onely, or in severall ages of the Fathers, but *piece-meale* or by scattered predictions, πολυτρόπως sundry wayes; sometimes literally and plainely, sometimes mystically or ænigmatically. ***But in this later age he hath spoken unto us by his Sonne,*** (or, in his Sonne:) For even the historicall passages of his conception and birth, though delivered unto us by his Evangelists spoken ἐν υἱῷ, his very conception, his birth and actions, as well as the words uttered by him, have their plaine, and full language, and if wee take them as set downe by the Evangelists, are as the putting together of all what the Prophets had spoken scatteredly, or represented by broken pictures, or portions of truth. After that maine head or fountaine of Prophecies was opened, and had his course drawne by God himselfe, not by any Prophet. [*I will put enmity betweene thee, and him, &c.*] Every succeeding age (especially from the deluge) addes some new rills or petty streames unto it, the full current of which is conspicuous only in the Gospell.

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CHAP 32.

Saint Lukes *narration of our Saviours conception and birth, and its exact concordance with the Prophets.*

TO begin with S. *Lukes* narration of his cõceptiõ *Cap. 1. ver. 26. In the 6. month, the Angel* Gabriel *was sent frõ God unto a Citie of Galilee, named Nazareth, to a virgin espoused to a man whose name was* Joseph, *of the house of* David, *and the virgins name was* Mary. In these few lines wee have the exact Chorographie of those generall or more obscure descriptions which *Isaias* and *Ieremiah* had made of the place of his conception; and in the words following wee have the particular and most exact survey of all Gods promises made to *David*, or related by other Prophets concerning that sonne of *David*, who was to rule over *Iacob* for ever. When Saint *Luke* saith in the words forecited, *the Angel Gabriel was sent in the sixth moneth*, this may referre either to the time of *Iohn Baptists* conception (as in all probability it doth) *ver. 36.) Behold, thy Cosin Elizabeth shee also hath conceived a sonne in her old age, and this is the sixth moneth with her, who was called barren:* Or it may referre unto the sixth moneth of the yeare, according to the ancient and civill accompt of the Hebrewes: for untill the time of *Israels* deliverie out of Egypt, the moneth wherein *Iohn Baptist* was conceived (which answeres for the past part

to

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to our September) was the firſt moneth in which (as moſt later Divines are of opinion) the world was created. The moneth Abib (which anſwers unto March with us) became obſervable to the Iſraelites from their deliverance in that moneth out of Egypt, and continues in their Eccleſiaſticall accompt the firſt in order. In the ſame moneth the conception of our Lord and Saviour was denounced by the Angell, and our deliverance by him from the powers of darkneſſe afterwards accompliſhed, and well deſerves the title of the firſt moneth ſince his conception and paſſion: but in whether of theſe two reſpects, or whether in both, the moneth wherein the Angell was ſent, be termed the ſixt moneth is no matter of ſuch moment or conſideration, as the tenour of his meſſage, *ver.* 31. 32. *And behold thou ſhalt conceive in thy wombe, and bring forth a ſonne, and ſhalt call his name Ieſus: Hee ſhall be great, and ſhall be called the ſonne of the higheſt, and the Lord God ſhall give unto him the throne of his Father David.* When the Angell ſaid, *He ſhall be great, and his mother ſhall call his name* JESVS, it is implied, that as yet he was not great, that he had not the beginning of that greatneſſe which is here promiſed. And may it not be as rightly implied, that when hee ſaith, *Hee ſhall be called the ſonne of the higheſt*, as yet he was not the ſonne of the higheſt, but firſt to brooke the name of *Ieſus*, and then firſt to be *made* and called the ſonne of God, when he was become great, and had received the throne of his Father *David*. But it is not without ob-

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ſervation, that the Angell ſaith not, *Hee ſhall be the ſonne of the higheſt*, nor doth hee ſay, that the bleſſed Virgin his Mother ſhould beſtow this name upon him, as *ſhee* did the name of *Ieſus*. The intent and meaning of the holy Ghoſt in this place, is, that this fruit of the Virgins womb, who was to be named *Ieſus* by his mother, from his circumciſion, ſhould be called the ſonne of the *higheſt*, not in regard of his future greatneſſe as man, or as he was the promiſed *ſonne* of *David*, but by reaſon of his peculiar *aſſumption*, or union into the perſon of the ſonne of *God*, who was *Davids* Lord before he was conceived, and was publiquely to be declared the ſonne of God by his reſurrection from the dead. At which time and not before, hee tooke the eſpeciall government of that Kingdome upon him, which had ſo often beene promiſed to the ſonne of *David*. This meaning of the holy Ghoſt, the Evangeliſt doth open unto us, *ver.* 33. *Hee ſhall raigne over the houſe of Iacob for ever, and of his Kingdome there ſhall be no end.*

2. Unleſſe this *holy* of *holyes*, who was now to be borne of the bleſſed virgin *Mary*, had beene the ſonne of God before this time, hee ſhould in reaſon be called the ſonne of the holy Ghoſt. For unto the virgin *Mary*, demanding *how this ſhould be ſeeing ſhee knew not a man*, ver. 34. The Angel anſwered, *The holy Ghoſt ſhall come upon thee, &c.* An Emphaticall expreſſion of that which we beleeve in the Creede, *That the holy Ghoſt ſhould worke his conception.* Now hee who is Author of the conception

ception of any person, which before such a conception had no existence, is in propriety of speech to be reputed the Father of the party or person conceived. But this very person whom we now adore under that name or title of *Christ Iesus our Lord*, being before all Worlds the true and only sonne of God, albeit the holy Ghost was the Author of his conception as man (a more principall cause and Author of his conception, then any mortall Father is of his mortall sonne;) yet was not the fruit of the virgins womb to be reputed the sonne of the holy Ghost, but of him alone who was the true and only Father of that *person*, unto whom the fruit of the Uirgins womb was by the operation of the holy Ghost personally united. The holy Ghost was not then the cause or Author of any new person, but onely espoused, or betroathed the humane nature of *Christ* (which before had no actuall existence) unto him who was the *sonne* of God from eternity. Now not he that gives, but hee that takes the spouse given in marriage, is the true husband. And the spouse so taken, from her espousall, becomes the daughter not of him that gives her in marriage, but of the Father of her husband, with whom shee is now made one flesh. Thus God the Father (by this espousall thus wrought by the holy Ghost,) becomes the Father of the humane nature of *Iesus*, which was now united unto his *sonne*, after another manner then before hee had beene, of any man; and after another manner then the holy Ghost was, or is the Father of the Cap. 32

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man *Christ Iesus*. Christ then as God and man is the only sonne of God the Father: The same *Iesus* only as man, is the sonne of *David*.

3. That the promised Messias was, according to the Prophecies, to be the sonne of *David*, is evident: but by what lineall descent hee was to be the sonne of *David*, or by what legall right the Kingdome of *David* was derived unto him, is not without question amongst Christians. *David*, we know, by Gods free donation, was King of *Iudah* and *Israel*, and *Solomon* by legall right did succeed him in his Kingdome. And *Solomons* heires or Successours by bodily descent had as firme a title to the Kingdome of *David*, as any other Kings or Monarchs have to the Crownes and dignities of their Ancestors. But whether *Solomons* line by bodily descent, were utterly extinguished before the conception or birth of our Saviour, is a point neither much debated, nor agreed upon by Divines. If it were extinguished before that time, yet *Davids* line did not determine with *Solomons*. And for this reason (haply) our Saviour is instyled by the holy Ghost, *the sonne of David*, not so of *Solomon*; albeit *Solomon was* as true a shadow of him as King, as *David* had beene: And *Solomons* Kingdome and raigne a fairer map of his Kingdome then *Davids* was. And though our Saviours intermediate Ancestors, according to the flesh from *David* downward, were many, as S. *Luke*, and more then S. *Matthew* relates: Yet he did immediatly succeede *David* in the Kingdom. For so by the law of most Countries, *in case* the elder

elder brethrens ſonnes or iſſues faile, the third or fourth brother ſucceeds as lawfull heire, not unto his elder brothers, or their children, but to their Grandfather or firſt donor. Many may be immediate heires unto thē to whō they are no immediate Succeſſours in lineall deſcent. That *Solomon* and his line had no ſuch perpetuity beſtowed upon them by vertue of Gods Covenant with *David*, as that it might not determine before the promiſed ſeed of *David*, was exhibited, the tenour of that Covenant (as it is exemplified by the Author of the 89. Pſalme) puts out of queſtion; *I have found David my ſervant, with my holy oyle have I annointed him.* ver. 20. *He ſhall cry unto me, Thou art my Father, my God, and the rock of my ſalvation. Alſo I will make him my firſt borne; higher then the Kings of the earth: my mercy will I keepe for him evermore: and my Covenant ſhall ſtand faſt with him. His ſeed alſo will I make to endure for ever, and his throne as the dayes of Heaven,* ver. 26, 27, 28, 29. This laſt he ſpeakes of *Davids ſeede* as of one, not of his *ſeedes* as of many. For ſo it followes, ver. 30. *If his children forſake my Law, and walk not in my judgements, if they breake my ſtatutes, and keepe not my Commandements; then will I viſite their tranſgreſſions with the rod, and their iniquity with ſtripes.* This viſitation with rods and ſtripes imports more then fatherly chaſtiſements: true and reall puniſhments. Yea, heavie judgements upon *Davids* other children according to their deſerts. None are utterly exempted from Gods heavie diſpleaſure, beſides the

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promiſed *ſeede*, or *Davids ſonne* κατ' ἐξοχὴν, whoſe prerogative is in the next words reſerved by oath, *Neverthelesſe my loving kindneſſe will I not take from David, nor ſuffer my faithfulneſſe to faile: my covenant will I not breake, nor alter the thing that is gone out of my lips*, ver. 33. This is in effect, as if he had ſaid, however *Davids* other ſonnes provoke me, I will not repent of that loving kindneſſe which I promiſed to him; it ſhall be accompliſhed in *Davids* ſeede; for in reſpect of things alterable or reverſible, whether promiſed for the good of men, or threatned for their woe, God is uſually ſaid to repent, but to whatſoever hee ſweares, of that he never repents. Every event ratified by oath is either unalterable or irreverſible. *The Lord hath ſworne*, ſaith *David Pſal.* 110. *and will not repent*, that is, he will not change or alter that which hee hath promiſed. To alter that which was only promiſed, but without oath, is in the phraſe of the holy Ghoſt (as we uſually render the originall) to faile or breake Covenant, that is in more proper language, to reverſe a bleſſing promiſed. Hence it is added in the next verſe of the 89. Pſalme, [*Once have I ſworne by my holineſſe, that I will not lye unto* David] that is, I will not make void my covenant. *His ſeede ſhall endure for ever, and his throne as the Sunne before mee. It ſhall be eſtabliſhed for ever as the Moone, and as a faithfull witneſſe in Heaven.* This is that throne, and that Kingdome which the Angel (*Luke* 1. 32, 33.) foretold *ſhould* be given unto the ſeed or fruit of the Virgins womb. As for *Davids* other children, or for *Solomons* race, their title to

the

the temporary Crowne of *David* was at the first but conditionall, or rather mutable: for every conditionall estate presupposeth a state in being, but a state mutable, or reversible. Such was the state of *Salomon*, or the heires of his bodie, aswell unto the kingdome of Judah as of Israel. The Kingdome of Israel they utterly lost in the second descent. The next *Quære* is, whether this their estate unto Judah or Israel, which was by originall tenour reversible, were *de facto* utterly reversed, and the Covenant (as it concerned them) finally cancelled. Cap. 32

4 And of this *Quære* the branches are two, first, whether *Salomons* line were utterly extinguished before the returne of *Iudah* from the Babylonish Captivitie, or in any age before the son of God, and the promised seed of *David* was manifested in the flesh? The second, whether in case the utter extinguishment of *Salomons* line be a point doubtfull, or by any authentick Author or record indeterminable; This line, were not in the same desperate case, for recovering the Kingdom, that *Elies* race was for regaining the Priesthood, from which it was by solemne oath deposed? That *Solomons* line was utterly excluded from inheriting the Kingdome of *Iudah* and *Iacob*, the Jews and Christians for the most part agree: And the tenour of that terrible sentence against *Iecconiah* (according to the principles acknowledged by both) will inferre no lesse. *As I live, saith the Lord, though* Coniah *the sonne of* Jehoiakim *King of Iudah were the signet upon my right hand, yet would*

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I pluck thee thence: And I will give thee into the hand of them that seeke thy life, and into the hand of them whose face thou feareſt, even into the hand of Nebuchadnezzar *King of Babylon, and into the hand of the Caldeans. And I will caſt thee out, and thy mother that bare thee, into another Country where yee were not borne, and there ſhall ye dye. But to the Land, whereunto they deſire to returne, thither ſhall they not returne. Is this man* Coniah *a deſpiſed broken Idoll? Is hee a veſſell wherein is no pleaſure? Wherefore are they caſt out, hee and his ſeed, and are caſt into a Land which they know not? O earth, earth, earth, heare the word of the Lord, Thus ſaith the Lord, Write ye this man childleſs, a man that ſhall not proſper in his dayes: for no man of his ſeed ſhall proſper, ſitting upon the throne of David, and ruling any more in Iudah. Ierem.* 22. 24, 25, 26, &c. This laſt clauſe is (to mee) a concludent proofe, that the man Chriſt Jeſus was not of *Iecomiahs* ſeed, becauſe he was to *ſit upon the throne of David, and to proſper*; yea, to be the fountaine of all proſperitie to Prince and people: And hee that will avouch our Lord and Saviour to have been of the ſeed of *Ieconiah*, will hardly be able to *fend off* that cõtradiction, which his aſſertion directly includes, not onely to the Angels promiſe (*Luk.* 1.33.) but unto the Prophet *Ieremiah, cap.* 23. *ver.* 5, 6. *Behold, the day is come, ſaith the Lord, that I will raiſe unto David a righteous branch, and a King ſhall raigne and* [*proſper*] *and ſhall execute judgment and juſtice in the earth. In his dayes* Judah *ſhall be ſaved, and* Iſrael *ſhall dwell ſafely*, &c. The man Chriſt Jeſus is in this place (and elſe-

elſewhere) inſtyled the branch of *David*, or a ſtem of the roote of *Ieſſe*, but no where a branch of *Solomon*, or of his ſeed which (is moſt probable) did determine in *Ieconiah*, whom his Uncle *Zedekiah* did ſucceed for a while in the kingdome of Judah, but with worſe ſucceſſe. For *Ezekiels* denouncement againſt him, and the Crowne of *Solomon* was no leſſe terrible then this of *Ieremiah* againſt *Coniah*: *And thou prophane wicked Prince of Iſrael, whoſe day is come, when iniquitie ſhall have an end: Thus ſaith the Lord God, Remove the Diadem, and take off the Crown: this ſhall not be the ſame: exalt him that is low, and abaſe him that is high. I will overturne, overturne, overturne it, and it ſhall be no more, untill he come whoſe right it is, and I will give it him.* *Ezech.* 21. 25, 26, 27. The contents of this denunciation (as I take it) are theſe eſpecially, Both "the *Crowne* and the *Mitre* [the enſignes of the "royall and ſacerdotall dignitie,] were ſo to be "cruſhed, that neither ſhould remaine the ſame "they were. The *Mitre* was to be caſt a new, but in a farre leſſe mould: the *Crowne* to be broken, and the reliques of it to be united to the *Mitre*, both put together to remaine, but as models of that dignitie, which before they generally had, untill the royall and princely dignity were united in him that had full right to both, that is, in the promiſed ſeede, or Sonne of *David*. The *readings* upon the 27 verſe, are various. The vulgar Latine (following the Septuagint) thus, *iniquitatem ponam eam*. The *Zuricke* or *Tigurine* thus, *curvam curvam ponam eam*. And if this reading be juſt and ſtraight Cap. 32

Sect. 4. straight, it may serve as a character of that crooked descent and tortuous revolution of the civill and Ecclesiasticke power, from one Family unto another, not settling in any one line untill the coming of the sonne of *David*, unto whom *both* by right did belong. Yet some authoritie in all this *Tumble* did still remaine in the Tribe of *Iudah*, (though not in the race of *Solomon* or of *David*) untill *Shiloh* came. And I know not whether that cited passage of *Ezekiel* ver. 27. *It shal be no more* (to wit, the same that it was,) *untill he come whose right it is*, have not speciall reference to that Prophecy of *Iacob*, *Gen.* 49. 10. *The scepter shall not depart from* Judah *untill* Shiloh *come, and unto him shall the gathering of the people be.* The Septuagint seeme to interpret the name *Shiloh* according to the same importance that the originall (as our English hath it *Ezek.* 21. 27.) [*whose right it is,*] as if *Shiloh* had
אשר לו been as much as *Asherlo, cui repositum est.* But whether according to the ordinary rules of Grammar *Shilo* may stand for as much as *Shello*, or whether the mysterie conteined in this prophecy might require or dispense with some irregularitie in the grammaticall forme of speech, I leave it to accurate Criticks, or sacred Philologers: and so I do another question which is emergent as well out of the forecited words of *Iacob*, as of *Ezekiell*, whether both prophecies were to be understood of Christs first comming to judge Jerusalem (unto which later the words of *Ezekiel* seeme most to incline, for so the originall, *untill he come to whom judgement belongeth.*) I rest contented with this

part

part of the prophet *Ezekiels* undoubted meaning, that neither the civil, nor the Eccleſiaſtick dignitie of Judah were to be the ſame they were, until the comming of the expected *Meſſiah*, and yet ſome reliques of both do remaine untill his comming. Cap. 32

5 Some of the Prieſtly line after this peoples returne from Babylon did take upon them to exerciſe princely authority, (as the *Maccabees*) but with more honour for a while, then with good ſucceſſe for poſterity. Others afterwards did attempt the like, but were put by it, yet permitted or authorized by the Romanes to exerciſe the Prieſtly function, ſome of them executed for their mutinous aſpiring to the Crowne. Laſtly, when they became Competitors for the royall dignity, it was collated upon *Antipater*, and from him derived (or ſuffered by *Auguſtus* to deſcend) on *Herod* the great, in whoſe daies the promiſed ſeede of *David*, the true heire unto the Crowne of Judah was borne. But though *Herod* did exerciſe royall juriſdiction over Judea, aſwel as over other neighbouring provinces, yet was hee not created King over Judea; this was no part of his royall Title beſtowed upon him by *Antonius*. The firſt ſolemne authorized Title of King of Judah, from the captivitie of King *Ieconiah* and *Zedekiah*, was that inſcription written upon our Saviours Croſſe, written by *Pilates* command, ſo peremptorily, that the Jews could not get a change or reverſion of it in any of the three languages wherein it was written [*Ieſus Nazarenus Rex Iudæorum.*]

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Pilate I take it did not in this inscription intend the scoffe or scorn of our Saviour, or of the Jewish Nation, but only the style, or Title of the crime for which our Saviour was endited: Hee neither affirmed nor denyed him to be the King of the Jews, but that which the world might conceive was written in jest or in scoffe, the God of Israel made good in earnest, by making this Jesus whom *Pilate* and the Jews had crucified, *both Lord and Christ*, that is, a far greater King, then *Cæsar* himselfe, whom they acknowledge their only King.

6 *Ioseph* his supposed Father (in all * probabilitie) was dead before this time of our Saviours passion, so that the lineall right of the Crowne of *David* was now in Christ, as the only sonne of the virgin *Mary*, who had no child by *Ioseph* her husband, nor hee any sonne by any former wife; so that the whole right unto the Crowne of *David*, which either or both of them had, was by legall descent devolved upon this dying man, who after his great humiliation was to be more highly exalted, and in him alone that which was said by the prophet *Ezekiel* was accomplished, *exalt him that is low, and abase him that is high.* And yet the same Prophecy had beene at severall times verified, or fulfilled in part before. And first perhaps in *Ieconiah*, who after the debasing of *Zedekiah*, his uncle by *Nebuchadnezzar*, was exalted above other Captives by * *Nebuchadnezzars* sonne *Evil-Merodach*. And againe more punctually (according to the prophets meaning) in *Zorobabel*, and others of *Davids* line, after *Solomons* line was either

* Otherwise our Saviour at his death would not have commended his mother unto S. *Iohns* care, but unto her husbands.

2 Kings 25. 27. 28.

either extinguished or deposed; but more fully afterwards in the blessed Virgin, as shee expresses her thankfulnesse for it in her sweet song, *Luke* 1. 52. *He hath put downe the mightie from their seate, and hath exalted the humble and the meeke.* Whether the blessed Virgin in her owne right, or *Ioseph* her husbands while he lived, were the next heire unto the Crowne of *David*, is disputed by others, unto whose determinations I have nothing to say in this place. Whatsoever right either or both of them had, was (I take it) derived from *David* by *Nathan*, not by *Solomon* or his successors. *Ioseph* and *Mary* were heires to the kingdome which *Solomon* did enjoy, though not of his seede: and so were *Salathiel*, and *Zerobabel*, from whom they directly descended. Cap. 32

7 But whether her sonne should be the lawfull heire of *David*, was no part of the blessed virgins doubt or question to the Angel. But how shee should conceive a sonne according to the purport of the Angels promise, that she questions, *Luke* 1. 24. *Then said Mary, how shall this be, seeing I know not a man?* To omit the idle fancies of some, who would hence collect that the blessed virgin had vowed chastitie in single life, as if *I know not a man*, had beene as much, as *I am resolved never to know man*; The truth is, that however shee was at this time espoused unto *Ioseph*, yet the marriage was not to be consummated til some competent space after the espousals, within which time shee did rightly apprehend the conception foretold her by the Angell was to bee accomplished, or rather

from

Sect. 4. from the very time of this present dialogue; and hence shee demands, how it was possible, that she should instantly conceive, seeing she knew not a man; yet are not these words of distrust, they have no tincture of such incredulitie or slow beliefe, as wee finde taxed in *Sarah*, and *Zachariah* father to *Iohn Baptist*; yet were both *Sarah*, and *Elizabeth* the wife of *Zachariah* types or shadowes of the blessed virgins miraculous conceiving. So were *Hannah* and *Sampsons* mother. The conception of all their sonnes (and they were respectively their only sonnes) was wonderfull and without the ordinary course of nature; peculiar blessings of him *that maketh the barren to be a joyfull mother of Children.* *Sarah* and *Hannah* and *Iohn Baptists* parents had beene petitioners to the Lord of life for children, and had their petitions ratifyed, one by the Preist, and others by the Angel of the Lord. But *Sampson* was promised to *Manoahs* wife by the Angel of the Lord, without any petition on her part made to this purpose, and promised withall to be a deliverer of his people from the Philistins. And in this particular, or in the maner of the Angelicall Annunciation, the birth of *Sampson* was a most lively type of the birth of our Saviour, albeit this conception of *Sampson* was not so strange as that of *Isaac*. That *Sarah* in her decrepit age should conceive a sonne, was a matter incredible, and unparalleld in any age of the world before or since, yet not properly miraculous. *Through faith,* (saith the Apostle *Heb.* 11. 11.) *Sarah received strength to conceive seede, and was delivered of a child*

when

when she was past age (either for conceiving seede, or for bringing it forth conceived, yet both shee did) *because she judged him faithfull who had promised.* The faith by which shee conceived strength was the gift of God, and the strength which shee conceived by this faith, was such a wondrous effect, as these gifts which are attributed to the faith of miracles. But *Sarah* having received this strength by faith, the conception was according to the course of nature, *it was with her after the manner of women*; not so with the virgin *Mary*, who became blessed by beleeving the Angel: She did not receive strength to conceive seede; the performance of those things which were foretold by the Angel were from the Lord himselfe. **Vnlesse shee had beleeved, shee had not beene established*; yet her beleefe did not cooperate with the effect promised. That was the immediate worke of the holy Ghost by marying part of her substance to the person of the Sonne of God, after a manner unknowne to her. There was not first a marriage, and then a conception, nor a conception first and then a marriage, both were accomplished at once. Cap. 32

* See *Esay* 7. 9.

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CHAP. 33.

S. *Mathewes relation of the maner of our Saviours conception and birth, and of the harmony betwixt it and the prophecies.*

IT is well observed by divers good writers, that S. *Mathew* begins the Genealogie of our Saviour Christ not from *Adam*, where S. *Luke* (*ordine retrogrado*) ends it: but (*ordine recto*) from *Abraham*, because the Covenant of the promised seede was first by oath established in *Abrahams* line, and afterwards more particularly in *Davids*, whose sonne and heire our Saviour was, though sonne by adoption, or next heire in reversion unto *Ieconiah*, who was the last (as these Authors think) of *Solomons* line: the last at least that could pretend unto the kingdome of *David*. And though it be said in our Saviours Genealogie according to S. *Mathew*, that *Ieconiah* begat *Salathiel*, yet this cannot be meant of a naturall begetting, but of a civil. He was the son of *Salathiel* in such a sense as the holy Ghost useth in the second Psalme, ver. 7. *Thou art my son, this day have I begotten thee*: to wit, unto the Kingdome of Israel; if this place be literally to be understood of *David*, (as the most probable opinion is,) though afterwards to be mystically fulfilled only in Christ, who is not only Gods only begotten sonne from eternity, but his first begotten from

from the dead, and ſo made King of Kings and Lord of Lords. But of theſe points in their due place. Cap. 33

2 *The birth of Ieſus Chriſt* (ſaith S. *Mathew*, chap. 1.ver.18.&c.) *was on this wiſe. When as his mother Mary was eſpouſed to Ioſeph, before they came together, ſhee was found with child of the holy Ghoſt. Then Ioſeph her husband being a juſt man, and not willing to make her a publique example, was minded to put her away privily. But while he thought on theſe things, behold the Angel of the Lord appeared unto him in a dreame, ſaying, Ioſeph thou ſonne of David, feare not to take unto thee Mary thy wife; for that which is conceived in her is of the holy Ghoſt. And ſhee ſhall bring forth a ſonne, and thou ſhalt call his name Ieſus, for he ſhall ſave his people from their ſinnes.* In this narration ſome ſpeciall paſſages are expreſſely the ſame with the former related out of S. *Luke*, as that our Saviour was conceived by the holy Ghoſt of the Virgin *Mary*, or in the Virgin *Mary*. So S. *Matthew*, to denote that the bleſſed Virgin was no agent in this conception, ſaith, *that which is conceived in her is of the holy Ghoſt*, Chap. 1.ver.20.

This, I take it, is of the ſame character with that meſſage of the Angel unto the bleſſed virgin her ſelfe in S. *Luke* 1.chap.ver.31. Καὶ ἰδὺ συλλήψῃ ἐν γαστὶ. *Behold thou ſhalt conceive in thy womb*, not ἐν γαστὶ ἕξεις *thou ſhalt be with child and bring forth a ſonne*, as the Angel ſaid unto the wife of *Manoah* (*Iudges* 13.3.) and to others which beyond expectation or courſe of nature did conceive and bring forth ſonnes of promiſe. Both Evangeliſts,

Sect.4. againe expreſſely tell us, that the virgin *Mary* was eſpouſed to *Ioſeph* the ſonne of *David*, before the Angel Gabriel did bring this meſſage unto her; hereby giving us to underſtand that the works which the Divell had wrought in our nature ſhould in this particular (as in many others) be undone by God, after the ſame way and method that they were done by this his enemie. The firſt woman we know did conceive ſinne, whileſt ſhee was a virgin, at leaſt before ſhee knew her huſband *Adam*, who was the onely man then on Earth: for ſhe was a virgin eſpouſed from her firſt Creation. This firſt woman conceived death by beleeving the Serpent, and practiſing according to his Counſaile, before ſhee had conſulted her huſband. The bleſſed virgin did conceive the Lord of life by beleeving the Angel Gabriels meſſage without conſent or adviſe of her betroathed Huſband, who at the firſt ſuſpected her loyaltie, but afterwards (admoniſhed by the holy Ghoſt) did admit of her as his lawfull conſort, did permit her to enjoy all the priviledges of a wife, and her ſonne the priviledges of his only ſonne and heire, without any further knowledge of her as his wife,

3 S. *Luke* gives us the Chronologie of our Saviours birth more diſtinctly then S. *Mathew* doth; *It came to paſſe* (ſaith he) *in thoſe daies, that there went out a decree from Cæſar Auguſtus, that all the world ſhould be taxed*, or *booked*. Chap. 2. ver. 1. The exact year frō the giving of the law, or from the return of Judah from Captivitie, neither of the Evangeliſts

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gelists do meddle with in the story of our Saviours birth; and for this reason I omit them. The other circumstances concerning the time wherein (according to the Romane account) hee was borne, with the place, were more usefull for us; because these were, or might have beene, knowne to all other Nations, not to the Jews only, out of the Roman Annals. It is agreed by all, that Jesus was borne in the time of *Augustus*, and in the dayes of *Herod* the King. If any be desirous to know the exact yeare, wherein he was borne, the best rule for his direction in this search must be to find out the time of that taxe or inrolement, mentioned by S. *Luke* Chap. 2. ver. 1, 2, &c.

Now this taxing or *inrolling* was first made when *Cyrenius* was Governour of Syria, and that (as all agree) was either in the beginning of the 42, or in the latter end of the 41, of *Augustus*. Yet whether this taxing or inrollement of every person capable of such inrollement, were not decreed, or intended before by *Augustus*, though first put in execution whilest *Cyrenius* was Governour of Syria, may admit some doubt or question: however, wee are to calculate the time of our Saviours birth from the time in which this decree was put in execution throughout Judea, not from the time of the first designe, or intention of *Augustus* to have such a taxe or inrolement of all that were Subjects to the Romane Empire.

4 The Spanish Nation as well for their civil, as Ecclesiastick Acts did for a long time after they became Christians, use a Computation of yeares

Sect. 4. different from all other Chriſtian States or Kingdomes. For all beſides them (as farre as I have obſerved) begin their Computation from our Lords incarnation or birth, which was at the ſame time that this decree of *Auguſtus* was put in execution through Judea. The Spaniards begun their *Æra* (ſo they call their computation) ſomes 27 yeares more or leſſe before this time, and as ſundry of their ancient writers think from that time wherein *Auguſtus* did firſt reſolve upon this taxing and inrolling of all the families under his juriſdiction, and that (as they alleage) was firſt thought on, and ingroſſed at *Tarracone* in *Spaine* after he had fully ſubdued the *Cantabrians* and others which had revolted from him in Spaine.

5 But this moſt probable opinion of many ancient writers (as others of like nature uſually do) ſuffers ſome præjudice by impertinent and diſprovable allegations ſought out for the confirmation "of it. Firſt, the writers take it as granted, that the "decree ſet forth by *Auguſtus* in Spaine, was for "raiſing a generall *taxe* or *tribute* throughout all "his Dominions, that this tribute was to be paid "in braſſe, a currant coine amongſt the Romanes, "aſwell for the payment of Soldiers, as for the "diſcharge of civil contracts, or mulcts wherein "they were condemned. And from this ſuppoſition (which will not be granted them) theſe writers conjecture that the word *Æra* tooke its originall. Hence they call this decree of *Auguſtus*, *ærea conſtitutio*, as if the word *Æra* which (in their language) is the computation of times or yeares,

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were the plurall, (though not warrantable by *Priſcian*) of the Latine *Æs*, afterwards by common uſe made a noune ſingular. But this ſuppoſition it ſelfe, [that the Ἀπογραφὴ whereof S. *Luke* ſpeakes, ſhould import as much as a generall taxe or tribute] is confuted by * *Sepulveda* a profeſſed Spaniſh Antiquarie, and Chronicler unto *Charles* the fift. And if his obſervations faile not, the Romanes did not receive their Tribute or Taxes either in braſſe or gold, but in ſilver only. And becauſe the impoſition of Tribute or Taxe is alwayes ungratefull to conquered Provinces or people, it is an opinion in *Sepulveda* his judgement voyd of probability, that the Spaniards ſhould begin their computation of time from ſuch a diſtaſtfull decree, but rather from the immunities or priviledges which *Auguſtus* did beſtow upon that Nation. For ſo the Jews begin their *Æra*, or computation of time from their joyfull deliverance out of Egypt, and from the reſtauration by *Cyrus* and his Succeſſors; as we Chriſtians do ours from the birth or conception of our Saviour Chriſt. As for the Latine *Æra*, that *Sepulveda* firſt, and divers other good writers after him, derive more properly from a miſtake of ancient writers not ſo well acquainted as they might have beene, with the abbreviations uſed in the date of publique civil Acts. Now the ancient Spaniards did date ſuch Acts, (as wee do) by the raigne of our Kings; but they of *Auguſtus* eſpecially after this manner *A. E. R. A*; which ſtood for as much as *Annus erat Auguſti*, (ſuppoſe 20, 30, 40, &c.) But ſucceeding

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* *Vide Sepulvedæ Cordubenſis de correctione anni menſiumque Romanorum tractatum.*

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ages ignorant of this manner of writing, putting the former ſcattered letters or ſyllables together, made one entire word of them AERA, or ÆRA.

6. Yet to grant this learned Critick all that he demands concerning this point, he erres no leſſe (to my apprehenſion) in his peremptorie negative inferences, then thoſe Writers whom he refutes, had done in their affirmative coniectures concerning the originall of the word ÆRA, or the ſuppoſed occaſion of it. His intended concluſion, is that this ÆRA or computation of time (which is peculiar to the *Spaniards*) hath no reference to the decree of *Auguſtus* mentioned by S. *Luke Chap.* 2. whereas *Gerundenſis*, beſides other good Spaniſh Writers, brings poſitive proofe that the ἀπογραφὴ whereof S. *Luke* ſpeakes (were it a taxe, or as *Sepulveda* will have it, an inrolement or booking of ſeverall Tribes or Families, or of particular perſons in every Family) was projected by *Auguſtus* in *Spaine*, immediately after he had ſubdued his rebellious people there, as preſuming that all the world beſides, (at leaſt all that did yeeld obedience to the Romane Empire) had beene quiet. But finding oppoſition in other Countries beyond his expectation, he did deferre the execution of the former decree untill all were quiet within the Empire; untill bordering or neighbour Countries had profeſſed their deſire of peace, or were admitted into a league of amity with the Romanes. Now this being done, the decree was firſt put in execution throughout the whole Empire, at the time (mentioned

Vide librum decimum Paralipomenon Gerundenſis Epiſcopi.

tioned by S. *Luke*) of our Saviours birth. *In those dayes* (saith S. Luke) *there went out a decree from Cæsar Augustus, that all the world should be taxed or enrolled.* These words *in those dayes* may either punctually referre unto the dayes betweene our Saviours conception and birth, or unto some longer time betweene the first setting forth of this decree or designe of *Augustus*, and the execution of it. So S. *Luke* in the 2. verse tells us, that this taxing or inrolling was *first made, when Cyrenius was Governour of Syria, and all went to be taxed or enrolled every one into his owne Citie.* A thing, I take it, neither necessary nor usuall among the Romanes for gathering of publique taxes or tribute, which might be done either at the place of their dwellings, or in some chiefe Cities wherein they were enjoyned to pay them. Other christian Nations begin their ÆRA or *Computation* of time from the execution of this decree, which falls upon the time of our Saviours birth. The Spanish Nation begun theirs from the first setting forth or designe of this enrolement, which jumps with the time of *Augustus* his gracious Raigne over them, and their admission into his speciall favour. Cap. 33

7. The defetring of the execution of this decree, upon the occasions mentioned by *Gerundensis* and other Spanish Writers, is most agreeable to the admirable course of Gods proceeding in like cases; whose pleasure it is, to dispose and order the projects of greatest Princes, either quite contrary to their intentions, or to divert them from

Sect. 4. from the point at which they levell, unto the punctuall fulfilling of his will revealed, or the predictions of his Prophets. Had *Augustus* gone on with his former purpose of inrolling all his Subjects instantly after his victorie upon the *Cantabrians*, there had beene no publique record that *Ioseph* and *Mary* were of the linage of *David*; The blessed Virgin being at that time according to the common calculation of her yeares, unborne, at least uncapable of the espousalls, or of inrolement: For (as I take it) the Romanes did not intend to inroll Children or Infants. Or if in any yeares intercurrent betweene the beginning of the Spanish ÆRA, & that point of time which S. *Luke* mentions, the former decree had taken effect in *Iudea*, the sonne of *David* had not beene brought forth in the Citie of *David*. For neither had *Ioseph* or *Mary* any other purpose or occasion to visit *Bethlem*, besides obedience to the Emperours decree for their inrolement at the prime seat of their Family, and perhaps for paying some head-silver, or admission money. But God in his unsearchable wisedome devolves the execution of *Augustus* intention or purpose upon this very point of time, to the end it might appeare upon authentique record, that both *Ioseph* the supposed Father, & *Mary* the undoubted Mother of our Lord and Saviour, (unto both whom he was the true and lawfull heire) were of the stock & linage of *David*, and that this promised seed of *David*, and branch of *Iesse*, which had come into his mothers womb in *Nazareth*, might come

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come into the world in *Bethleem*, where *David* was borne, and *Iesse* dwelt. It is not probable that the Romans did registe his birth there, yet this the Lord would have authentically notified unto the world by the repairing of the wise men from the East to do their homage unto him there, and that by the direction of the cheife Priests and Scribes being consulted by *Herod* the King. Of the compasse of time in which or of the place from which these wise men came to *Bethleem*, in its due time and place. But our Saviour was borne before they set forth, and borne at *Bethleem* upon the occasions mentioned by S. *Luke*, and as S. *Matthew* intimates, to the end, that the fulfilling of a Prophecie concerning his birth might be so remarkably recorded, as it might leave both Jew and Gentile without excuse. That *Bethleem* was the place designed by God for the birth of the promised Messias, was a notion cleare and evident to the chiefe Priests and Scribes, at the time when *Herod* consulted them. For as then they had conceived no prejudice against the person, birth, or life of our Saviour: Nor had the malice of their heart wrought any Eclipse in their braines or understanding: they had their answer *ad unguem*. *When Herod the King* (saith S. Matthew *heard this thing, hee was troubled, &c. And when hee had gathered all the chiefe Priests and Scribes together* συναγαγων, hee consulted them (as Oracles) where Christ should be borne. *And they said unto him*, (without distraction, or scattering of suffrages) *in Bethleem of Iudæa. For thus*

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it is written by the Prophet; And thou Bethleem in the land of Iudah, art not the leaſt among the Princes of Iudah. For out of thee ſhall come a Governour, that ſhall rule my people Iſrael. It is not ſtrange if the chiefe Prieſts and Scribes were ſo ready with their anſwers unto *Herod*, ſeeing this prenotion concerning the place of the Meſſiahs birth, was knowne unto the vulgar people. *Many of the people* (ſaith S. John) *when they heard this ſaying, ſaid, Of a truth this is the Prophet: Others ſaid, This is the Chriſt. But ſome ſaid, Shall Chriſt come out of Galilee? Hath not the Scripture ſaid, that Chriſt commeth of the ſeede of David, and out of the towne of Bethleem, where David was?*

8. But how cleare ſoever the meaning of the Prophet *Micah* in thoſe daies were both to Prieſt and people: ſome variation there is in the words of S. *Matthew*, from the words of the Prophet, as they ſtand in the originall: at which, both later Jewes, and ſome Chriſtians take more offence then the ancient Jews could have done. And if this variation were of any moment, or could miniſter juſt offence, either to the Jew, to the Grecian, or to the *Church* of God, all the blame were to be layed upon theſe Scribes and Prieſts, whom *Herod* in his perplexity did conſult. For S. *Matthew* in this particular was but the Regiſter of their anſwer, which hee did record in the ſame words that they ſolemnely made it. The words of the Prophet in the originall, as they are now pointed, runne thus: *And thou Bethleem Ephratah, though thou be little among the thouſands of Iudah;*

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yet out of thee ſhall hee come forth unto me, that is to be Ruler in Iſrael, *whoſe goings forth have beene from old, from everlaſting.* Micah 5.2. The anſwer of the Prieſts and Scribes, as it ſtands upon record by S. *Matthew*, is *verbatim* thus; *And thou Bethleem in the land of Iuda* (in clearer diſtinction from *Bethleem* in the Tribe of *Zebulon*, in which Tribe, or upon whoſe borders our Saviour was conceived, then the Prophets words import, for *That* (it may be) might as truely brooke the name of *Ephrata*) ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσι Ἰούδα, *nequaquam minima es inter principatus, aut Ciuitates Iudæ, Art nothing leſſe then the leaſt of all the Seignories or diviſions of Iudah.* For ſo it ſeemes they did divide their Tribes or Provinces, as wee doe Shires or Counties into ſeverall Hundreds or Liberties. Some good Writers, whom our Engliſh followeth, ſeeke to ſalve this ſeeming contradiction betweene the Prophet and Evangeliſt, or that anſwer which hee relates, made by the chiefe Prieſts and Scribes to *Herod*, thus; But thou, (or as for thee) O *Bethleem Ephrata*, though thou be little to be reckoned among the Seigniories or thouſands of *Iuda*, yet out of thee ſhall he come forth unto mee, that is to be Ruler in *Iſrael*, &c. But this ſquaring of the Prophets words to our Evangeliſts relation, is ſomewhat harſh and rugged to the moderne Jew, who ſeekes to frame his ſteps according to the plaine troden literall ſenſe. And therefore ſeeing both Chriſtians and Jews, as well ancient as moderne, agree that the promiſed Meſſias was to be borne in *Bethleem*: the

Sect. 4. the variation of the reading in the Prophet, and in the Evangeliſt ſhould not in reaſon be too much ſtood upon by either; yet ſeeing wee are bound to give no offence to the Jew, nor to preſſe any reading, at which they may ſtumble, being enclined to trip at every ſcruple; we may (I take it) with the liking and approbation of *Druſius* (an exquiſite Hebrician for point of Grammar) and without the diſlike of any learned Jew, reade the firſt words of the Prophet *Micah*, by way of interrogation, thus, And art thou *Bethleem Ephrata* little, or too little to be reputed among the principalities of *Iudah*? Now this interrogation according to both their rules and ours, is equivalent to the negative uſed by our Evangeliſt *ἐλαχίστη εἶ τοῦ εἶναι ἐν ταῖς χιλιάσι*, thou art in no wiſe little or too little to have place among the Seigniories or principalities of *Iudea*. This interrogation being preſuppoſed, the words following naturally, admit this paraphraſticall ſupply; little thou art, and for a long time haſt beene *in re*, but great *in ſpe*: *For out of thee ſhall hee come forth to me which ſhall be the Ruler over Iſrael, whoſe going forth hath beene of old, from everlaſting*; foretold and expected before *Iudah* was a Kingdome, or *David* a King, from the beginning of the world, of mankinde, and ever ſince the fall of the firſt man *Adam*.

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CHAP 34.

The manner of our Saviours conception and birth, as it was foretold by the Prophet Iſaiah, *exactly fulfilled. The Iews exceptions againſt S.* Matthewes *allegation of the Prophet* Iſaiahs *teſtimony, with the full anſwer unto them.*

MICAH foretells the particular place of the ſonne of *Davids* birth in termes plaine and literall. *Ieremiah* the place of his conception in generall, as *Iſaiah* had done before in particular, but both ſomwhat ænigmatically. The manner of his conception and birth (abſtracted from theſe circumſtances of place and time) is moſt emphatically foretold by *Iſaiah*, and as I take it, ſome few yeares before *Micah* did ſo punctually deſcribe the place of his birth. *Micah* (as it is upon ſacred record) *Ierem.* 26. 18, 19. prophecied in the dayes of *Hezekiah*, and ſo did *Iſaias*. But whether any prophecie of *Micah* beare date before the raigne of *Hezekiah*, is to me uncertaine. And that prophecie of *Micah* before mentioned, *Chap.* 5. *ver.* 2. *And thou Bethlem in the land of Iudea, &c.* in all probability, was delivered in the dayes of *Hezekiah*, and after that other prophecy, *Micah* 3. 12. *Sion ſhall be plowed like a field, &c.* Whereas the prophecy of *Iſaias* concerning the manner of Chriſts conception

Sect. 4. ception and birth was uttered by him *viva voce*, in the dayes of King *Ahaz*, who was Father to *Hezekiah*, as appeares *Iſaiah* 7.1. unto the 17. The prophecy was, *Heare yee now O Houſe of David, is it a ſmall thing for you to weary men, but will you wearie my God alſo? Therefore the Lord himſelfe ſhall give you a ſigne; Behold, a Virgin* (or the Virgin) *ſhall conceive and beare a ſonne, and ſhall call his name Emanuel.* This is the firſt prophecy alleaged by S. *Matthew*, *Chap.* 1. where having regiſtred the Angels ſpeech to *Ioſeph* in a viſion by night, *ver.* 19. [*Then Ioſeph her Husband being a juſt man, and not willing to make her a publique example, was minded to put her away privily. But while he thought on theſe things, behold the Angel of the Lord appeared to him in a dreame, ſaying; Joſeph thou ſonne of David, feare not to take unto thee Mary thy wife: for that which is conceived in her, is of the holy Ghoſt*] he thus concludeth: *Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the Prophet,*

2 *Iunius* in his parallel upon this 22 verſe, and the forecited teſtimony of *Iſaiah*, moveth a queſtion, neither ſo curious nor ſo dangerous as pertinent: [whether theſe words be the collections or interpretations of S. *Matthew*, or whether in this hiſtoricall relation he were only the Regiſter of the Angels ſpeech to *Ioſeph*, as in the forecited teſtimony out of *Micah*, he was of the chiefe Prieſts and Scribes anſwer unto *Herods* demand, concerning the place where the *Meſſias* ſhould be born.] This good writer is of opinion that the Angel himſelfe

himſelfe did unfold the true intent and purpoſe of the holy Ghoſt in that prophecy unto *Ioſeph*, as a principall argument to perſwade him not to put away *Mary* his eſpouſed wife, but entertaine her, and her ſonne with the ſame reſpect and loue, as if the child conceived in her had been as well his only begotten ſonne as hers. But however the Angels preſence and manner of ſpeech did afford abundant ſatisfaction to *Iſephs* perplexed thoughts for the preſent; yet to prevent all future *regrettings*, after the Angels departure from them (when haply the dreame or viſion might be partly forgotten, or the truth of it ſuſpected) it was convenient to acquaint him with the word of the Lord written long before to the ſame purpoſe; for that was permanent and beyond all exception or ſuſpition. And ſeeing it was ſo clearely foretold by the Prophet, that a Virgin ſhould conceive, and bring forth a ſonne, who ſhould be a ſigne or pledge of comfort to the houſe of *David*, it could not ſeeme ſtrange or improbable to *Ioſeph*, that his eſpouſed wife, who, as he himſelfe alſo, was of the lineage of *David*, ſhould be the virgin meant by the holy Ghoſt in that prophecy. S. *Matthew* then did learne the true meaning of the Prophet by the Angel, and this meaning of it being avouched by both, there can be no queſtion amongſt Chriſtians of the concludent proofe and efficacie of the prophecy it ſelfe, as it is alleaged by S. *Matthew*. Wee may not ſuſpect or thinke that it was fulfilled onely by way of accommodation, or alluſion, as in the judg- Cap. 34

Sect. 4. ment of ſome moderne Divines, divers other Scriptures are; which yet are ſaid by our Evangeliſt to be fulfilled, or for the fulfilling of which, many events hiſtorically related by them, are ſaid to be done, or come to paſſe.

3 Yet even this moſt pregnant teſtimony of that grand myſterie of our faith [that Chriſt was conceived by the holy Ghoſt, and borne of the virgin *Mary*] is ſhrewdly oppoſed by the moderne Jews; and their oppoſitions to our uſuall interpretations of this prophecy, are more fiercely mainteyned by them, becauſe it is in it ſelfe ſo עלמה pregnant. Firſt, they object that the originall word *gnalma* doth not alwayes import a virgin, but ſometimes a childbearing woman; that in this place it points at the Prophets preſent wife, who before this time had brought him forth Children, one at leaſt, and was now to bring him forth another, which was to be the Emmanuel here meant. But this grammaticall exception againſt the originall word is the weakeſt they bring, and is clearely refuted by *Iunius* and many others; and were it granted that the originall word might ſometimes import a childbearing woman, (which is a conceipt of theirs, as fooliſh as impious;) yet could it not in this place denote the prophets preſent wife. It is queſtioned whether the Prophet at this time had any wife at all, though it be apparant that *Iſaias* had been maried before this time from the third verſe of the 7 Chapter, [*Then ſaid the Lord unto Iſaias, Goe forth now to meet Ahaz, thou and Shear-iaſhub thy ſonne,*]

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a sonne no doubt lawfully begotten. But if his mother had beene then living, or if she had beene *Hagnalma* that *virgin or woman*, in whom the prophet did meane to instance in particular, there should have beene mention of her comming, as well as of her sonnes *Shear-iashub*, with *Isaiah* to meete *Ahaz* at the place appointed by the Lord himselfe; for all things contained in his prophecie, the very circumstances of time and place, are particularized most exactly.

4. Secondly, the Jews object, that if our Saviour Christ had beene the seede here promised, or if the blessed Uirgin, or *Ioseph* her husband had knowne thus much, they would have called him *Emmanuel*, not Jesus, at his circumcision; at least, this should have been his usuall name. For so the prophet expressely saith, *And thou shalt call his name Emmanuel*, whereas the Angel enjoyneth the virgin to call her sonne *Iesus*.

The third and maine exception, which they presse most feircely, is, that the child here promised (whosoever were to be his mother) was to be a pledge of that strange deliverance of *Ahaz* and his people (within some few yeares after) from the confederacy of Syria and Ephraim, who had then projected the utter extirpation of the house of *David*. Now every signe, is either of some future event to be exhibited after the signe is given, or an assurance that those things which are said to be foretold in the name of the Lord, were so foretold by God indeed, not pretended only by the prophet. If this *Emmanuel* were to be a

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signe and pledge to *Ahaz* and his people, that the Lord would deliver them beyond their expectation from their present Enemies, hee was (according to the literall and historicall purport of the Prophets words) to be borne before this deliverance was accomplished. If he were onely to be a signe or assurance that the words which *Isaias* spake to *Ahaz* were spoken by the speciall command of the Lord, this might be an undoubted signe to us, or to such as lived about the time of his birth; it could be no signe or assurance unto *Ahaz*, or the people then living, either of their deliverance from their Enemies, or that *Isaias* had spoken to them in the name of the Lord, if they did otherwise question his authoritie. Or to say the very truth, unlesse the Emmanuel there promised, were borne at the time limited by the prophet, his birth could yeeld no assurance unto us, that *Ahaz* was delivered from the King of Syria and Ephraim, or that these two Enemies were cut off within the time limited by the prophet. All this wee are to beleeve from the historicall narration and literall sense of the Prophet, not from the Evangelicall storie concerning the miraculous birth of our Saviour; of which if we have a true historicall beleife, wee must beleeve the Evangelist from the prædiction of the Prophet, or from the parallel betweene the Prophets and the Evangelists words. This inference is good and sufficient to ground true beleife [The prophet foretold the virgin should conceive and beare a sonne; therefore the Evangelists allegation

on and hiſtorie is of divine truth]but not *è contra*, [the Evangeliſt reports that a virgin did conceive and bring forth a ſonne, *ergò* that which the prophet had ſaid of *Ahaz* his deliverance from his enemies, is of like truth and authority.] *Iunius* therefore with ſome others,conſequently enough to their owne interpretations of this place, deny that the birth of the *Emmanuel* here prophecyed "by *Iſaiah*, was any ſigne at all of *Ahaz* preſent "delivery, or of the diſaſter of *Rezin* and *Pekah*, "but of a greater and ſtranger deliverance of Ju- "dah and Iſrael from their potent enemies in fu- "ture ages. And that ſeeing the Lord from the "beginning of that kingdome had promiſed to "give the houſe of *David* ſo admirable a ſigne,as "the conception of a *ſonne* by a pure virgin,it was "either hypocriſie or ſtrange incredulity in *Ahaz* "to refuſe a leſſer ſign of his preſent deliverance, "whē God did ſo freely offer it, as it is ver.10,11, "12. *Moreover the Lord ſpake again unto Ahaz,ſay- "ing; aſk thee a ſign of the Lord thy God,aſk it either "in the depth,or in the height above. But Ahaz ſaid, "I will not aſk, neither will I tempt the Lord.* This, "in the prophets conſtruction was, to weary and "vex God,who had proffered this ſigne,But what "ſigne? Any that *Ahaz* would demand for his "preſent ſecuritie againſt the confederacy of Sy- "ria and Ephraim. And ſeeing hee would not "chooſe a ſigne, the Lord would give him one, "better then hee could have choſen for himſelfe, "*Behold,a virgin ſhall conceive* &c.But the queſti- on ſtill remaines of what this ſhould be a ſigne?

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Iunius denyeth it to be any signe of that deliverance or assurance, for which *Ahaz* was commanded to aske a signe; hee adds withall, that of this temporary deliverance *Shear-iashub*, whom *Isaiah* was commanded to bring with him, when hee went to meet *Ahaz*, was the signe or pledge. But herein I cannot assent unto him, for *Shear-iashub* was a pledge of their * returne whom *Pekah* and *Rhesin* had lately captivated, no signe or pledge of keeping *Ahaz* or *Hezekiah* in possession of the Kingdome. Of all this the Emmanuel here promised was the undoubted signe or pledge, if wee would looke upon the sacred story, whilest wee debate those controversies with the Jew, or with others, that differ in opinion from us in this particular.

* See the 10 § of this Chapter.

5 Not to trouble the Reader with recitall of other good Christian writers opinions concerning this point, or of their expositions upon this place of *Isaiah*: the resultance of their confident contestations *pro*, and *con*, is but this. There is more contention than contradiction betweene them about the true intent and meaning of the holy Ghost, and of the Prophet.

The Jew indeed flatly contradicts us in our expositions of this place, and so farre as they contradict us in the maine point, wee are bound to maintaine our contradiction to them. But the extending of this contradiction unto them in all their expositions on this place, & of some others, declare the Jew and us Christians to be two sons of one and the same Father. The Jew being the elder

elder brother, is carefull to preſerve the map or terrar of the inheritance bequeathed unto him, after he hath beene diſinherited. And, frantick as he is, having the map or terrar, he brags that the inheritance repreſented in it is wholly his. Wee Chriſtians one and other being ſeized and in poſſeſſion of the inheritance, permit him the libertie of raving: (as loſers muſt have leave to ſpeake) But oftentimes while we laugh at him, wee our ſelves are careleſſe to take a Copie of the terrar, whoſe ſafe cuſtody the Jew makes cheife matter of his Religion; although he oftentimes beſlurre it with fooliſh animadverſions of his owne invention, as unſkilfull ſtudents do good bookes which they underſtand not with impertinent ridiculous marginall notes or interlineations. But however we Chriſtians be in poſſeſſion of the inheritance promiſed to *Abraham*, from which *Abrahams* ſeed according to the fleſh have beene ejected, it would be no harme to be beholding unto them for a Copie of the ancient *terrars* of it, I meane, of the literall ſenſe of divers Scriptures, of prophecyes eſpecially, and of this moſt admirable prophecy in particular. The blots and ſtaines which the Jew hath made, or ſuffered to bee made, in the literall expoſition of this place may eaſily be taken out without obliteration of that exact proportion, which their other expoſitions on this place hold with the Evangelicall myſteryes as well forepictured, as foretold in this prophecy. Cap. 34

That the עלמה particularized by note of de-

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monſtration or ſpeciall reference, * ſhould then be a married or Child-bearing woman, is a blot or ſtaine in the literall meaning of this prophecie, which unleſſe it be taken out, will utterly deface the proportion betweene the hiſtoricall event here foretold, and the Evangelicall myſterie repreſented by it. A greater blot or ſtaine it is which the Iew hath made, by avouching that the *Emmanuel*, whoſe birth was here foretold, ſhould be either *Shear-iaſhub* the ſonne of *Iſaiah*, or *Hezekiah* the ſonne of *Ahaz*; both of them being borne before this time, as it is evident, the one from the literall meaning of the Prophet, the other from the ſacred ſtories of the bookes of *Kings* and *Chronicles*. As for thoſe Iews, which reſpectively avouch both parts of this fooliſh coniecture, they expreſſe the ſame humour to raigne in them, which *Busbequius* obſerves in the moderne Turks; who when the fit comes upon them, will not ſtick to ſay, that *Iob* was Steward of *Solomons* houſhold, and *Alexander* the great, Maſter of his Horſe. Yet theſe and ſome few like ſtaines or blots, which the moderne Iew hath made in *Iſaiah* his map or terrar of the Evangelicall myſterie, (whoſe exemplification is fully recorded by S. *Matthew*) being taken out: their other expoſitions of the Prophets words rather preſerve then deface the map it ſelfe, and may be of good uſe to diſcover the proportion betweene it and our royall inheritance repreſented in it; or for confirming our beliefe, as well of the Evangeliſts, as of the Prophets relations.

First,

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First, when the Jews alledge that the *Emmanuel* promiſed by the Prophet, was to be borne within ſome few yeares, or rather within the compaſſe of a yeare, from the time of his meeting *Ahaz*, this is moſt conſonant to the literall ſenſe of theſe words, *Chap.* 7.16. *For before the Child ſhall know to refuſe the evill, and chooſe the good, the Land that thou abhorreſt ſhall be forſaken of both her Kings.* This ſaith the marginall note upon our former Engliſh, *is not meant of Chriſt, but of any Child. For before a Child can come to the yeares of diſcretion, the Kings of Samaria, and Syria ſhall be deſtroyed.* The note is two wayes faulty: First, in denying this to be meant at all of Chriſt; Secondly, in avouching it to be meant of any Child. And I wiſh the note were extant in our *Engliſh*, or in ſome other language onely, which the Jews for the moſt part either do not read, or do not underſtand. Yet if this place may be meant not of every Child, but of any one Child beſides our Saviour Chriſt; and if the word *Hagnalma* in the 14 verſe according to its ſtrict propriety, do ſignifie a virgin, ſhall we not hence be concluded to grant, that ſome other virgin beſides the virgin *Mary* (and before her) did conceive and bring forth a ſonne? This in no wiſe may be granted, nor any interpretation of any place admitted from which ſuch impious concluſions as this, may be inferred. To conceive a ſonne whileſt ſhee was a virgin, was the incommunicable prerogative of the mother of our Lord. Yet will it not hence follow that the Prophet by the emphaticall

Sect. 4. call character of a virgin *Hagnalma* might not designe some virgin then present, not the Prophets wife, but rather some virgin of *Ahaz* kinred, or of the house of *Iudah*; for whom hee astipulates that within the compasse of the yeare following, shee should conceive, and bring forth a sonne, not whilst shee was a virgin, but by becomming a lawfull wife beyond or before her expectation.

7. But here such as are otherwise minded, or take this passage to be literally meant of the blessed virgin alone, will reply; What wonder was it, or what matter worthy the ushering in with an *Ecce*, or other like injunction of attention, for her who was now a virgin, to conceive and bring forth a sonne, after the manner that other women, within a yeare after they are maried, usually do? But they who thus object, *facilè pronunciant, quia ad pauca respiciunt*, they give sentence upon the view of one circumstance only, when as they should take a great many more into their consideration. The virgin thus particularized, according to the literall sense of the Prophet, whether then present (as is most probable,) or otherwise so famously knowne, that his words in all mens apprehension then present, had reference to her, might be either for want of yeares, or for some other defects, as unlikely to bring forth a sonne within the time limited, as *Sarah* after 90 yeares age was, more unlikely than the wife of *Manoah*, or *Zacharias*. However, it farre surpassed the skill of Astrologers, Physitians, of men expert in naturall

naturall Magick, or other kinde of divination whatsoever, (besides the divination which proceedes from the Father of lights,) to give such full assurance, as the Prophet there doth, that any woman should conceive within such a compasse of time, or that shee should conceive a sonne not a daughter, least of all that shee should conceive and bring forth a Sonne, who should deservedly brooke the name and title of *Emmanuel*, that is, to be a pledge of Gods speciall presence to the house of *David* or land of *Iudah*, or to protect them against their potent enemies, or to be a demonstrative signe or hostage, that before hee could know how to refuse the evill and choose the good, the Land, which *Ahaz* abhorred, should be forsaken of both their Kings; who were now ready and able (without Gods speciall ayde) to devoure the Land of *Iudah*. Yet for all these and other like consequences of *Emmanuels* birth, the Prophet confidently astipulates in the name of his God; which without a speciall warrant from him had beene an intolerable presumption. But as for *Ahaz* himselfe, his house, and people, (because they would not beleeve this prediction, according to the literall tenour,) they were to be plagued by that Nation in whose potencie they put their trust; by the same enemie, which the Prophet had foretold, should by Gods appointment defeat the present mischievous designe of *Syria* and *Samaria* against *Iudah*. And all this they should have done, without any future harme or danger to the house of *David* by them, so Cap. 34

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ſo *Ahaz* and his people would have relyed entirely upon Gods promiſe, or faithfully accepted of the ſigne promiſed by his Prophet. But *not beleeving this, they were not eſtabliſhed*, ver. 9. For ſo the Prophet immediatly after *Ahaz* refuſall of this ſigne, did threaten *Ahaz* and his people, *ver.* 17. *The Lord ſhall bring upon thee, and thy people, and upon thy Fathers houſe, dayes that have not come, from the day that* Ephraim *departed from* Judah: *even the Kings of* Aſſyria. *And it ſhall come to paſſe in that day, that the Lord ſhall hiſſe for the Flye that is in the uttermoſt part of the Rivers of* Egypt, *and for the Bee that is in the Land of* Aſſyria. *And they ſhall come, and ſhall reſt all of them in the deſolate valleyes; and in the holes of the rockes, and upon all thornes; and upon all buſhes.* The demerits of *Ahaz*, and of his people which did deſerve the denuntiation and execution of the plagues here threatned, were their too much confidence in the King of *Aſſyria*, and their diſtruſt (hence occaſioned) of what the Lord had promiſed by his Prophet *Iſaiah*, and would have performed by other meanes than by the ayde of the *Aſſyrian*, ſo they would have relyed upon them. Wee do not reade that either *Ahaz*, or his people did diſtruſt, much leſſe that they were puniſhed for their diſtruſt unto Gods promiſes concerning the comming of the Meſſias in the appointed time, but for not accepting the ſigne or pledge as well of his comming, as of their inſtant deliverance from the danger wherein then they ſtood.

8. But what probabilities or juſt preſumptions

ons be there, that any woman who was a virgin at the time when *Ahaz* and *Iſaiah met, in the high way of the Fullers field*, ſhould, upon the occaſion mentioned, become a married woman, and conceive a ſonne, according to the time intimated by the Prophet? All this I take it, is more then probable from the true and literall meaning of the 1, 2, 3, and 4 verſes of the 8 Chapter, which are no other then an exegeticall expoſition of the former prophecie, Chap. 7. verſ. 14, 15, 16. or a more legall ratification or new aſſumption of making good the aſſurance, which in the former Chapter he had given: *Moreover, the Lord ſaid unto me, take thee a great roule, and write in it with a mans penne concerning* Maher-ſhalal-haſh-baz. *And I took unto me faithfull witneſſes to record,* Vriah *the Prieſt, and* Zechariah *the ſonne of* Jeberechiah. *And I went unto the Propheteſſe, and ſhee conceived and bare a ſonne: then ſaid the Lord to mee, Call his name* Maher-ſhalal-haſh-baz. *For before the Child ſhall have knowledge to cry, my father and my mother, the riches of Damaſcus, and the ſpoile of Samaria ſhall be taken away before the King of Aſſyria.* The Child promiſed, *Chap. 7. ver.* 14, and in this place, according to the true connexion of the literall ſenſe, is (in my apprehenſion) one and the ſame, though deſcribed by two names, the one importing comfort to the houſe of *David*, and the land of *Iudah*; and this was given him before his conception: the later importing the ſudden execution of the woes denounced againſt *Syria* and *Samaria*, and was given him after his conception. Cap. 34

And

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And lest wee should doubt, whether this *Maher-shalal-hash-baz* were the same with the *Emmanuel* promised in the former Chapter, hee is instyled again by the very same name, *Chap.* 8. unto *ver.* 8. *The Lord spake unto me againe, saying, Forsomuch as this people refuseth the waters of* Shiloah *that goe softly, and rejoyce in* Rezin, Remaliahs *sonne: now therefore behold the Lord bringeth up upon them the waters of the rivers, strong and many, even the King of* Assyria, *and all his glory: and he shall come up over all his channels, and goe over all his banks.* Againe, that the name *Emmanuel* did literally import Gods peculiar presence at that time with his people, not only to deliver them from *Rezin* and *Pekah*, but from the potencie of the Assyrian in future times, is evidently included in the 9 and 10 verses. *Associate your selves, O yee people, and yee shall be broken in pieces, and give eare all yee of farre Countries: gird your selves, and yee shall be broken in pieces: gird your selves, and yee shall be broken in pieces. Take counsell together, and it shall be brought to naught; speake the word and it shall stand, for God is with us.* The strange defeat of the confederacie here foretold, was not to be expected in the dayes of *Ahaz*, in whose times the Assyrian did attempt no great matters against them, but in the dayes of *Hezekiah.* Thus much the Prophets words in the verses following import, *ver.* 16. 17. *Binde up the testimony, seale my law among my Disciples. And I will waite upon the Lord that hideth his face from the house of* Jacob, *and I will looke for him.* This binding up of the Testi-

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Teſtimony, and ſealing of this Law doth argue both the Law and teſtimony to have beene of ſpeciall moment, yet not to be put in execution, or fully accompliſhed for the preſent. Of the accompliſhment of both, whether wholly or in part, the Prophets ſonnes in the interim were ſignes and pledges, as is imported, *ver.* 18. *Behold I, and the Children whom the Lord hath given mee are for ſignes, and for wonders in Iſrael from the Lord of Hoaſts, which dwelleth in Mount Sion.* This laſt paſſage is alledged by the * Apoſtle, amongſt others, to prove, that the Lord of Hoaſts himſelfe, who in the 14. verſe of the 8. of *Iſaiah*, had promiſed to be a Sanctuary to his people, was to participate with them of fleſh and bloud. *Hee that ſanctifieth, and they who are ſanctified are all of one. For which cauſe hee is not aſhamed to call them brethren, ſaying, I will declare thy name unto my brethren, in the midſt of the Church will I ſing praiſe unto thee.* And againe, *I will put my truſt in him.* And againe, *Behold I and the Children which God hath given me.* Yet that the 18. verſe of *Iſaiah* the 8, to which our Apoſtle in this place referres us, was literally meant of the Prophet and his Children, is too apparent to be denied, nor will it be ſafe to ſtand upon termes of contradiction thus farre with the moderne Jew. One of the Prophets ſonnes was called *Shear-iaſhub*, which by interpretation is, *The remnant ſhall returne:* and of this returne or reſtauration hee was the ſigne or pledge. The other was called *Emmanuel*, which being interpreted is, *God with us*; a name portending

* Heb. 2. 11. &c.

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portending or foretokening Gods speciall presence with his people at more times than one. The imposition of both names, and their importance were literally fulfilled in the age immediatly following, but mistically fulfilled only in Christ, whose comming to visit his people, was prefigured by both of them. The full importance or *abode* of the name *Emmanuel*, was fulfilled in our Saviours conception and birth: the true importance of *Shear-iashub*, shall be mystically fulfilled, when the fulnesse of the Gentiles is come, or when the Jew shall be called to be againe the seede of *Abraham* according to promise.

9. Two points only remaine. The first how the prophecie concerning *Emmanuel*, was fulfilled according to the literall sense in the Prophets time; and our resolution in this point wee must take from the sacred records of this theame in the old Testament. The second, how this prophecie was fulfilled according to the mysticall sense; and this wee must learne from the Evangelists which alledge the fulfilling of it, and other unpartiall Writers which relate either circumstances or signes of those times in which they wrote: Out of these two points the parallel betweene the Prophet and Evangelists will of its owne accord, without any anxious inquirie, or further discussion, result.

10 The Histories of the old Testament, by which *Isaiahs* literall meaning may be best interpreted, are in the 2 of Kings 17, 18. 2 Chron.

28.16,17,&c. We have a *constat* from the prophet *Isaiah* himselfe, Chap.7.1,2. That this prophecy concerning *Emmanuel* was uttered by him in the dayes of *Ahaz* King of Judah, and of *Pekah* the sonne of *Remaliah*; but in what certaine yeare of either of these two Kings raignes, this revelation was made to *Isaiah*, and the matter of it instantly imparted unto King *Ahaz*, is not so certaine. Most certaine it is, that *Isaiah* delivered this message from the Lord to *Ahaz* before the twelfth yeare of his raigne, for in that yeare *Hoshea* the sonne of *Elah* begun to raigne in *Samaria* over *Israel*, 2 Kings 17.1. and this was after *Pekah* the sonne of *Remaliah* was dead. And though it be not so certaine, yet most probable it is, that the former prophecy was uttered about the 8 or 9 yeare of *Ahaz*, or about 3 yeares or somewhat more before *Pekah*, the sonne of *Remaliah* was slaine. One yeare, or somewhat under, we must allow for the conception and birth of the *Emmanuel*, or *Maher-Shalal-hash-baz*, and some two yeares after untill he were upon the point or period of time, wherein ordinary Children in those dayes were enabled to know how to refuse the evill, and choose the good, that is, to distinguish between other meats besides milke, butter, and honey, and betweene his parents and other persons. Before this *Emmanuel*, or *Maher-Shalal-hash-baz* were thus enabled to distinguish betweene meate and meat, or his parents and other persons, (but how long before this time, it is uncertaine) both *Pekah* sonne of *Remaliah*, and *Rezin* King of Syria, (according to Cap.34

Sect. 4. the tenour of *Isaiahs* prophecy, and the astipulation made by him upon the signe profered to *Ahaz*) were to be deprived of their Kingdomes, or rather their Land and Kingdomes to be quitted of them, *Isaiah* 7.16. & Chap.8.ver.4. But before their ruine, and before this revelation concerning their ruine was made unto the Prophet *Isaiah*, they had brought Judah and the house of *David* exceeding low, 2 *Chron*.28.5,6,7,8. *Wherefore the Lord his God delivered him into the hand of the King of Syria, and they smote him, & carryed away a great multitude of them Captives, and brought them to Damascus. And hee was also delivered into the hand of the King of Israel, who smote him with a great slaughter. For Pekah the sonne of Remaliah slue in Iudah, an hundred and twentie thousand in one day, which were all valiant men, because they had forsaken the Lord God of their Fathers. And Zichri, a mightie man of Ephraim slue Maaserah the Kings sonne, and Azrikam, the governour of the house, and Elkanah that was next to the King. And the Children of Israel caryed away captive of their brethren, two hundred thousand women, sonnes and daughters, and tooke also away much spoile from them, and brought the spoile to Samaria.* Upon this great disaster, or captivitie of the people of Judah by these two Kings, the Prophet *Isaiah* did name one sonne of his *Shear-iashub*, as a pledge or token that these captives should returne againe unto their own Land, as they did beyond all expectation, from Samaria. The historie is very remarkable both for matter and circumstance, and recorded at large by the

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the author of the 2 booke of Chronicles in the words immediately following the forecited. *But a prophet of the Lord was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your Fathers was wroth with Iudah, he hath delivered them into your hand, and yee have slain them in a rage that reacheth up into Heaven. And now yee purpose to keepe under the children of Iudah and Ierusalem for bondmen and bondwomen unto you. But are there not with you, even with you, sinnes against the Lord your God? Now heare mee therefore, and deliver the Captives againe which yee have taken captive of your brethren: for the fierce wrath of God is upon you. Then certaine of the heads of the children of Ephraim, Azariah the sonne of Iohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amala the sonne of Hadlai, stood up against them that came from the warre, and said unto them, Ye shall not bring in the Captives hither, for whereas we have offended against the Lord already, yee intend to adde more to our sinnes and to our trespasse, for our trespasse is great, and there is fierce wrath against Israel. So the armed men left the Captives, and the spoile before the Princes, and all the Congregation. And the men which were expressed by name, rose up, and tooke the Captives, and with the spoile cloathed all that were naked among them, and arrayed them, and shod them, and gave them to eate and to drinke, and annointed them, and caryed all the feeble of them upon Asses, and brought them to Iericho, the Citie of palme trees, to their brethren; then they returned to Samaria.* And so no doubt,

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those Captives which *Rezin* King of Syria had carryed to Damascus, were set at libertie after the King of Assyria had slaine *Rezin*, meeting with *Ahaz* there. But the Edomites, and the Philistines, both ancient Enemies to the house of *David*, became *ungues in ulcere*, and kept the wound open with tooth and nayle, which *Rezin*, *Pekah*, and *Zichri* had made, as it is registred 2 *Chron.* 28. 17. &c. *For againe the Edomites had come and smitten Iudah, and carryed away Captives; the Philistines also had invaded the cities of the low Country, and of the South of Iudah, and had taken Bethshemesh and Ailon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also, and the villages thereof, and they dwelt there.* After these wounds which these severall enemies had made in the state of Judah, *Rezin* and *Pekah* with joynt forces beseiged Jerusalem, 2 *Kings* 16. 5, 6, 7, 8. *Then Rezin King of Syria, and Pekah son of Remaliah King of Israel came up to Ierusalem to war: and they beseiged Ahaz, but could not overcome him. At that time Rezin King of Syria recovered Elath to Syria, and drave the Iews from Elath: and the Syrians came to Elath, and dwelt there unto this day. So Ahaz sent messengers to Tiglath-Pelezer King of Assyria, saying, I am thy servant, and thy sonne: come up and save mee out of the hand of the King of Syria, and out of the hand of the King of Israel which rise up against mee. And Ahaz tooke the silver and gold that was found in the house of the Lord, and in the treasures of the Kings house, and sent it for a present to the King of Assyria. And the King of Assyria hearkned unto him:*

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him: for the King of Assyria went up against Damascus, and tooke it, and carryed the people of it Captive to Kir, and slue Rezin. This unhallowed submission of *Ahaz* unto the King of Assyria, was the very thing which the Lord by the Prophet *Isaiah* did diswade him from, foretelling withall that if he persisted in this purpose of casting out one Divell by another, or by the Prince of Divels; the later would prove worse than the former. On the contrary, if *Ahaz* and his people would relye upon the signe which God had given them, or accept of his immediate aide, both *Rezin* and *Pekah* should within short space be ruinated without either present aide, or future evill from Assyria. But if they would not beleeve or rely upon him, although God for his part would performe the former part of this Prophecie, as it concerned the death of *Rezin* and *Pekah*, and the captivitie of Samaria, yet he would bring all the plagues upon Judah, which the Prophet *Isaiah* had threatned, by the hand of Assyria, whose aid they now sought. And yet this present *Emmanuel* was to be a pledge of a strange defeat of the Assyrian, after much mischiefe done by him as well to Judah as to Israel. For *Hezekiah* (sonne and successor unto *Ahaz*) was inforced to buy his peace of *Senacherib* successor to *Tiglath-Peleser* at as deare a rate, as *Ahaz* had purchased the Assyrians aid. *Now in the fourteenth yeare of King Hezekiah, did Sennacherib king of Assyria come up against all the fenced Cities of Iudah, and tooke them. And Hezekiah King of Iudah sent to the king of Assyria to Lachish, saying, I have*

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offended, returne from mee; that which thou putteſt on me, will I beare. And the king of Aſſyria appointed unto Hezekiah King of Iudah, three hundred Talents of ſilver, and thirty Talents of Gold. And Hezekiah gave him all the ſilver, that was found in the houſe of the Lord, and in the treaſures of the Kings houſe. At that time did Hezekiah cut off the gold from the doores of the Temple of the Lord, and from the pillars which Hezekiah King of Iudah had over-laid, and gave it to the king of Aſſyria, 2 *King* 18. 13, 14, *&c.* Both this diſtreſſe, whereunto Judah was now brought, and *Hezekiahs* ſtrange deliverance from *Sennacherib*, or whatſoever the ſacred Story, 2 *Kings* 19. or elſe-where relates concerning both, were foretold by *Iſaiah* the Prophet, Chap. 8, and 9, as conſequences of *Ahaz* his refuſall of the ſignes which God had offered him, and of the ſigne which God did give to the houſe of *David*, albeit they would not accept it.

11 But to deſcend unto the parallel betweene the hiſtoricall narrations in the Booke of *Kings*, of *Chronicles*, and Interſertions to the ſame purpoſe in the prophecie of *Iſaiah*, & our Euangeliſts relations how they were fulfilled: In the dayes of *Ahaz* the Houſe of *David* was brought exceeding low by the Syrians, by the King of Samaria, by the Edomites, and by the Philiſtines. From this extraordinary depreſſion of it, the hopes of *Rezin* and *Pekah* for the extirpation of it, were ſo advanced, that they confidently reſolved upon the particular man, whom they meant to make King of *Iudah*; that was the ſonne of *Tabeel*, *Iſaiah* 7. 6.

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In the height of this their confidence, and the perplexitie of Judah, and the Houſe of *David*, the Lord ſends his Prophet *Iſaiah* to give them aſſurance of their Delivery, by an extraordinary ſigne.

In the dayes of *Ioſeph* and *Mary* his eſpouſed wife, the Houſe of *David* (whereof they both were branches) was brought much lower, then in the dayes of *Ahaz* it had beene. And however no miſchief were intended againſt them in particular, (as being obſcure and private perſons, neither in poſſeſſion nor competitors for the Kingdome) yet for breaking off the ſucceſſion of *David*, or preventing any of his line to be Lord of Judah, the plot was laid with more cunning, then it had been by *Rezin*, and *Pekah*. Three of thoſe ancient *Foeboods* which had ſought to wreak themſelves againſt Judah in the dayes of *Ahaz*, were now revived and united in one man, in *Herod* the great; and the *Foebood* by this union became both greater and ſtronger. He was by birth a Philiſtine, and by royall * title (beſtowed upon him by the Romanes) King of Idumæa and Samaria, unto which he ſought to annex Judea, as his inheritance. And although the particulars be not mentioned in the new Teſtament, yet is it indefinitely evident out of S. *Matthew* that *Herod* had his confederates againſt the houſe of *David*, and which (aſſoone as

* *Poſthæc* Cæſar *in Galliam fecit expeditionem, turbatam nonnihil:* Antonius *ad bellum Parthicum profectus eſt:* & S.C. *approbatis actis ejus tam ſtatuis quàm præteritis, rurſum duces paſſim dimiſit, & alia cuncta ut voluit diſpoſuit. Reges quoque aliquot appellavit arbitratu ſuo, dantaxat qui certum tributum penderent.* Ponti Darium, Pharnacis *filium*, Mithridatis *nepotem, Idumæorum Samaritarumque, Herodem.* Appian. Alexandrini *de bellis civilibus Lib.* 5. *pag.* 715.

Sect.4. they knew of his birth) did seeke the life of the sonne of *David*; *When Herod was dead, behold an Angel of the Lord appeared in a dreame to Ioseph in Egypt, saying, Arise, and take the yong Child, and his mother, and goe into the Land of Israel: for they are dead which sought the yong Childs life.* Math.2.19,20. This argues there were some other that dyed about the same time with *Herod*, which with him had sought the life of Jesus. In this low estate whereunto the house of *David* was brought before the death of *Herod* and his confederates; the Lord did send not a Prophet but an Angel to assure, not the continuance only of *Davids* succession, but the restauration, enlargement, and everlasting establishment of his Kingdome unto *Mary* the daughter of *David*, and her husband, by a greater signe than *Isaiah* had proffered unto *Ahaz*. The Angel delivers his embassage, mostwhat, in the same words that *Isaiah* did to *Ahaz*, *Behold*, saith the Prophet *Isaiah*, 7.14. *this virgin shall conceive and beare a sonne, and she shall call his name Emmanuel.* Unto the blessed virgin (then present) saith the Angel, *Luke* 1.30,31. *Feare not Mary, for thou hast found favour with God, and behold thou shalt conceive in thy womb, and bring forth a sonne, and shalt call his name Iesus.* The imposition of this name Jesus is committed to the care of the virgin: so was the name of *Emmanuel* to the virgin to whom the Prophet *Isay* directs his speech when he delivered his message unto *Ahaz*. For in the originall, the word which S. *Matthew* renders impersonally or in the third person plurall (καλέσουσι) that

(that is according to the Hebrew Dialect, Hee shall be called) is the second person singular, and the fœminine, *tu vocabis*, thou Virgin shalt call him *Emmanuel*. This variation of the Evangelist from the Prophets precise word, is such, as breedes no vitiation at all, in the reall sense; but such as reason it selfe, and rules of Grammar require in like cases. The Virgin being (as wee suppose) present, when the Prophet exhibited the signe unto *Ahaz*, hee was to speake unto her in the second person. But the Evangelist relating the fulfilling of this prophecie, not in the literall sense onely, but in the mysticall, was to change the person, or to relate it in the third person plurall, which is indeed an impersonall, according to the Hebrew Dialect, *Behold a virgin shall bring forth a sonne, and they shall call his name (that is,* he shall be called) *Emmanuel, which is by interpretation, God with us.* Cap. 34

12 But here the Jew demands, first how the particle ה which is alwayes emphaticall, should denote the blessed Virgin, and should be transferred from one virgin to another. Secondly, why the name given our Saviour at his circumcision, was not *Emmanuel* according to the Prophets speech, but Jesus. To the first demand, wee answer, that the originall letter is alwayes emphaticall: sometimes a note of demonstration, or particularity; and according to this importance, it referres unto the Virgin then present, as if the Prophet had said, *Ecce, virgo hæc, Behold, this virgin shall conceive, &c.* Sometime it is a note of Eminencie,

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Eminencie, and according to this importance, it referres unto the Virgin of Virgins, the blessed Mother of our Lord, of whom it is meant not only in the mysticall, but in the most exquisite literall sense. To the second we say, the imposition of the name *Emmanuel* had beene requisite at our Saviours *circumcision*, if this prophecie had bin meant of *Him* only in the literall sense. But in as much as it was to be fulfilled in *Him*, according to the most exquisite both literall and mysticall sense, it was requisite there should be an improvement, as well in the *significancie* of the name, as in the thing signified by it. Now the name *Iesus* imports a great deale more than the name *Emmanuel*, as will appeare in the explication of it. The importance of the name *Emmanuel*, as it referres unto the Childe instantly promised by *Isaiah*, is applied unto the blessed Virgin by the Angel in his preface to the Annuntiation, *Luk.* 1.28. *Haile thou that art in high favour, the Lord is with thee, blessed art thou amongst women.* The Lord was with her in a more peculiar manner, whilest the Angell thus spoke unto her, then he had beene with *Gideon* to whom the like salutation was tendred by an Angel, *Iudg.* 6. 12. Or with *Iudah*, in the dayes of *Isaiah* or *Hezekiah*. But after the Lord was conceived by her, he was both with *her*, and with us, after a more admirable manner, than at any time he had beene before with Gods deareſt Saints. This manner of his being with us, could not be fully expressed by any other name, then the name *Iesus*.

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13 *Ahaz* his distrust unto Gods promise being set aside, or rather if wee use it as a *foyle* to set forth the blessed Virgins facile assent, and fidelity unto the Revelation made unto her by the Angell: the propheticall and Evangelicall story hold better correspondencie both for substance and circumstance, than is betweene the Model and the Edifice. The *Emmanuel* promised by *Isaiah*, was an assured pledge that *Pekah* King of *Samaria*, and *Rezin* King of *Syria*, should die, or be deposed before this Childe could distinguish betweene meates, or cry, My Father, my Mother. The accomplishment of this signe, or of the promise confirmed by it, is registred in the sacred story. For *Pekah* was slaine by *Hoshea* the sonne of *Elah*, within two or three yeares after the signe was given, and so was *Rezin* by *Tiglath Pileser* at *Damascus*. Within the like compasse of yeares after the Evangelicall promise was made to the blessed Virgin, that her sonne *Iesus* should sit upon her Father *Davids* throne; *Herod* the great who had usurped it, did die a miserable death: so did his confederates against the house of *Iudah*, as wee gather from *Matthew* 2. 20. *Arise* (saith the Angel to *Ioseph* in a dreame) *and take the young Childe, and his Mother, and go into the land of Israel: for they are dead which sought the young Childes life.* Now *Ioseph* returned from *Egypt* two yeares after our Saviour was borne. Whom the Evangelist meanes beside *Herod*, when hee saith they were dead which sought the Childes life, is no where in sacred

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cred story expressed : nor is it to mee certaine whether *Syria* at that time had a King of their own, but it is probable they had, seeing in S. *Pauls* time *Aretas* was King of *Damascus*, 2. *Cor.* 11. 32. Some there be which mention the death of one *Obedas* whom they make King of *Syria*, who died about the same time with *Herod*, but from what authority, they expresse not. The Evangelist might meane the Roman Governour of *Syria*, by whose favour and potencie *Herod* was emboldned to tyrannize over the Jews Nation, and to worke his projects against the house of *David*. Some have accused *Quintilius Varus* of this great sinne, unto whom and to the Legions under his Governement, the right hand of the Lord of Hoasts had reached a more terrible blow, than *Iudah* had received from him or *Herod*, within some few yeares after the butcherie of the Infants.

14. The second blessing whereof the *Emmanuel* was a pledge, whose conception had beene foretold by *Isaiah*, was not exhibited till many yeares after, and it was this, that Judah and the house of *David* should be more admirably delivered from the Assyrian, when he should besiege *Ierusalem* more fiercely then *Rezin*, or *Pekah* had done. And this was in the dayes of *Hezekiah*, for so the Prophet assures the people, *that the rod of Ashur should be broken as in the day of Midian*, Isaiah 9. 4. Which is in effect, as if he had said, [The Lord will be with us after as wonderfull a manner as he was with *Gideon*, when *Israel* was oppressed by

by the Midianites.] And so it fell out in the dayes of *Hezekiah*, that *Senacheribs* mighty Army was destroyed by a more fearefull destruction, then the Midianites had beene by *Gideon*. And unto this strange defeat of the Assyrian, the Prophets words *Isaiah* 9. 4, 5. do referre. *Thou hast broken the yoke of his burthen, and the staffe of his shoulders, the rod of his Oppressour: as in the day of Midian. For every battell of the Warrier is with confused noyse, and garments rolled in bloud: but this shall be with burning and fewell of fire.* Now of this disaster, which befell *Assyria*, and the strange deliverance of *Iudah*, and the house of *David* by it, the *Emmanuel* there promised by *Isaiah* was the pledge or assurance, as the Prophet in the next word intimates, *For unto us a Childe is borne, and unto us a little one is given, &c. Isaiah* 9. 6. That by this Childe the Prophet meant the *Emmanuel* mentioned, *Chapter* 7. is acknowledged by all, even by such, as admit of no more *Emmanuels* then one, to wit, our Saviour *Christ*. But seeing the *Emmanuel* there literally meant, was given as a pledge or comfort unto *Iudah* in this particular distresse, certainely hee was borne before him, though not borne only as a pledge of this deliverance, but of a farre greater Deliverer or Saviour to come, for whose sake alone this deliverance, and all other of his people from their enemies (both bodily and ghostly) were sent from God. And best Interpreters take those words of *Isaiah*, 2. *Kings* 9. 34. *I will defend this Citie to save it for mine owne sake, and for my servant* Davids

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Davids *sake*, to be literally meant not of *David*, but of *Davids* sonne, the true *Emmanuel*. But to returne to the 9. of *Isaiah*; upon that vision of that great overthrow of *Senacheribs* Armie, the Prophet takes his *rise* to view a greater victory a more potent Enemie in the same place, where *Senacheribs* Armie was overthrowne, and that was not neere *Ierusalem*, but in the borders of *Zebulun* and *Napthali* neere to *Libanus*, in that Country whose Inhabitants *Senacheribs* predecessour *Tiglath-Pileser*, had first captivated, and in the same place our Saviour gave his Apostles power over Satan and his Angels, who had his people in greater subjection then the Assyrians had them in the time of *Isaiah*. For hee had possessed many of their bodies after another manner, then any earthly Tyrant could have them in possession. Now when the Prophet foretels as well the victory of the Angell of the Lord over the Assyrian, as the victory of Christs Apostles over Satan, he gives this one signe of both, *For unto us a Childe is borne, and unto us a little one is given, &c.* These words may referre, both to the type, and to the antitype in the literall sense: but immediatly after the light of that great mysterie, which all this while had beene under the cloude of the literall sense, breakes forth in its proper native lustre: For the words following can be meant of none but Christ: *And his name shall be called Wonderfull, Counsellor, the mighty God, the everlasting Father, the Prince of peace. Of the encrease of his governement and peace, there shall be*

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be no end: upon the throne of David, *and upon his Kingdome to order it, and to establish it with judgement, and with justice from henceforth even for ever: the Zeale of the Lord of Hoasts will performe this.* As for the former passages concerning the *Emmanuel*, and *Mahar-shalal-hash-baz*, they are literally meant of *Isaiah* his sonne, and yet are withall proofes no lesse concludent against the Jew, no lesse pregnant testimonies of our beliefe concerning the miraculous birth of our Lord and Saviour Christ, than the testimonies last cited out of *Isaiah* 9.6,7. or of his Godhead, or everlasting Kingdome. For however such immediate visions, or unvailed revelations of Christ, as *Isaiah* in these two verses and in the 53 Chapter, or elsewhere addes, were the most sublime kinde of prophecies, such as few other Prophets besides *David*, could ever attaine unto, (these having the like priviledges amongst the Prophets, that *Peter*, *Iames* and *Iohn* had amongst the fellow Apostles, permitted to ascend the Mount with Christ, and see the transfiguration or glory of his Kingdom;) Yet for our instruction, predictions of Christ typically propheticall, or propheticall typicall, are most admirably concludent (as was premised *before) especially, when the same words according to the literall sense fit both the pledge and the mysterie pledged, or the Evangelicall mysterie according to the improvement in a more exquisite sense, then they did the type or historicall event.

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15. To conclude this parallell betweene the Evan-

Sect. 4. Evangelist and the Prophet, with the contrary demeanours of *Ahaz* and the blessed Virgin, upon delivery of the like message from the Lord. The Lord proffers *Ahaz* a signe whersoever, or in what kinde soever he would aske it: but he will not aske it, nor will hee tempt the Lord. *Isay.* 7. 11, 12. As if not to rely upon the strength of *Assyria*, had beene to tempt the Lord. Nor will hee beleeve the Prophet when hee gives him a signe most suitable to the signes of that present time. For *Ahaz* and his people had a faire introduction to beleeve all that the Prophet had assumed to make good, upon the conception and birth of *Emmanuel*, from the experienced successe or happy *Omen* of *Isaiah* his former sonne, whom he named (upon the occasion fore-mentioned) *Shear-iashub.*

The blessed Virgin after shee had seene the Angell of the Lord, and talked with him, did think it no tempting of the Lord to accept this signe which the Angel profered, *Behold, thy Cousin Elizabeth, shee hath also conceived a sonne in her old age, and this is the sixth moneth with her, who was called barren.* Luk. 1. 36. After her acceptance of this signe, and solemne passing of her assent unto whatsoever the Angel said, *Behold the handmaid of the Lord, be it unto me according to thy word,* ver. 38. Shee thought it no tempting of the Lord to be further confirmed in the truth of this signe, *For shee arose in those dayes, and went into the Hill Country with haste, into a Citie of Iuda: and entered into the house of* Zacharias, *and saluted* Elizabeth.

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And it came to passe, that when Elizabeth *heard the salutation of* Mary, *the Babe leaped in her womb, and* Elizabeth *was filled with the holy Ghost. And shee spake out with a loud voyce, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the Mother of my Lord should come to me? For loe, assoone as the voyce of thy salutation sounded in mine eares, the Babe leaped in my womb for joy. And blessed is shee that believed, &c.* Luke 1.39,40,&c. Vpon these lively experiments of the truth of the Angels words unto her, the blessed Virgin immediately conceives that sweet and sacred Hymne, *My soule doth magnifie the Lord, &c.* In her beliefe and acceptance of this signe, or rather in her conception which did instantly follow upon it, that signe which God had profered to *Ahaz*, by *Isaiah*, was most exactly accomplished. *Ahaz* was willed to aske a signe either in the depth, or height above, *Isai.7.11.* Though *Ahaz* should have requested God that the Moone and Starres might descend out of the Spheres, and become mountaines and rocks on earth; or that the stones in the bowels of the earth, or rocks in the sea, might ascend into heaven, and become glorious starres: Neither of these, nor both of them had beene so great a wonder, as that which God now wrought upon the blessed Virgins beliefe unto his promise. For now he who was higher than the Heavens, who filleth both Heaven and Earth with his presence (the true and only sonne of God,) comes downe from heaven, is inclosed in

Sect. 4. the Virgins womb, becomes her ſonne: and the fruit of her womb, whoſe bodily originall was from the earth, becomes the ſonne of God, the King of Heaven, and yet ſtill remaines the true *Emmanuel*, God with us, or more then ſo, the *Ieſus*, the Saviour.

CHAP. 35.

Of the Circumciſion of our Saviour.

THE Angelicall hymne or teſtification of the birth of *Ieſus*, made unto the Shepherds by the cœleſtial Hoſt, is a ſubject more fit for Sermons, then for theſe Comments; at leaſt, the ſolemnity of that great Feſtivall, would better become the Commemoration of thoſe joyfull Ditties, than a plaine hiſtoricall narration of them; ſpecially ſeeing it would require a long ſearch, and a large diſcourſe to make it cleare, where this ſacred Hymne ſung by Angels upon the birth day of *Ieſus*, was either foretold by any Prophet, or foreſhadowed by matter of fact. Beſides this Hymne, the next Evangelicall narration to his birth was his circumciſion, & impoſition of the name *Ieſus*. Now, albeit his circumciſion be not mentioned in the Creed, yet it is a point of beliefe, not to be omitted in this place. *When eight dayes were accompliſhed for the circumciſing of the Childe, his name was called* Jeſus: *which was ſo named of the*

Angel

Angel before he was conceived in the womb. Luk. 2. 21. Cap. 35
But was it any where either expreſly foretold, or concludently portended by matter of fact, that the Sonne of God, (God bleſſed for ever) ſhould be circumciſed? Yes: all this was moſt concludently fore-ſignified, and that in ſuch a peculiar manner, as cannot exactly be paralleld with any of the former generall wayes, according to which the incarnation of the Word, or other articles concerning the Sonne of God, were either obſerved to be fore-ſhadowed, or to be fulfilled. Teſtimony expreſſe and direct, there is none, I know, that the Sonne of God ſhould be circumciſed, and yet the circumciſion of God in the perſon of the Sonne, was more then fore-pictured, literally included in the Covenant betweene God and *Abraham*, Gen. 17. 6, 7. *I will make thee exceeding fruitfull, and I will make Nations of thee, and Kings ſhall come out of thee. And I will eſtabliſh my Covenant betweene mee and thee, and thy ſeed after thee in their generations for an everlaſting Covenant, to be a God unto thee, and to thy ſeede after thee, &c. And God ſaid unto* Abraham, *Thou ſhalt keepe my Covenant therefore, thou and thy ſeed after thee, in their Generations. This is my Covenant which yee ſhall keepe betweene me and you, and thy ſeed after thee: Every man childe among you ſhall be circumciſed. And yee ſhall circumciſe the fleſh of your foreskin; and it ſhall be a token of the Covenant betwixt me and you. And he that is eight dayes olde, ſhall be circumciſed among you, every man childe in your generations*, ver. 9, 10, 11, 12. Though *Abraham* himſelfe,

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ſelfe, and all his houſhold were preſently circumciſed; yet the Covenant whereof Circumciſion was the pledg or token, was to be eſtabliſhed not in *Abraham* or in *Iſmael*, but in *Iſaac*. *And God ſaid*, Sarah *thy wife ſhall beare thee a ſonne indeede, and thou ſhalt call his name* Iſaac: *and I will eſtabliſh my Covenant with him, for an everlaſting Covenant, and with his ſeed after him*, ver. 19. *Abraham* feared leſt Gods ſpeciall favour to this ſonne of promiſe might exclude *Iſmael* from bleſſings ordinarie; and hence he preferres this modeſt petition unto God, *ver.* 18. *O that* Iſmael *might live before thee.* To which hee receives this gracious anſwer, *ver.* 20. *And as for* Iſhmael, *I have heard thee. Behold, I have bleſſed him, and will make him fruitfull, and will multiply him exceedingly: twelve Princes ſhall he beget, and I will make him a great Nation.* Laſtly, to ſhew that the prerogative promiſed to *Iſaac*, was firme, and not ſubject to contingencie; it is further repeated, *ver.* 21. *But my Covenant will I eſtabliſh with* Iſaac, *which* Sarah *ſhall beare unto thee, at this ſet time, in the next yeare.*

2. It is very obſervable, that whereas the Hebrew mentions only the Covenant betwixt God and *Abraham*, and his ſeed after him: the * Chaldee paraphraſe hath it expreſly, that God did make this Covenant betwixt his *Word* and *Abraham*, as *ver.* 2. *Dabo fœdus meum inter verbum meum, et inter te.* And ver. 10. *Hoc eſt fœdus meum quod ſervabitis inter* [*verbum meum*] *et inter vos, atq; inter* [*filios tuos*] *poſt te: ut circumcidatur in vobis omnis maſculus.* What manner of Covenant or rather

* Onkelus Fagio *Interprete.*

rather league this was betwixt God & *Abraham*, comes to be diſcuſſed in the unfolding of Gods oath to *Abraham*, & the conſecration of *Abrahams* ſeed to his everlaſting Prieſthood of everlaſting bleſſing. The legal covenant (afterwards cõfirmed by oath,) was now begun & ſolemnized on *Abrahams* part, (as ſolemne leagues in thoſe Eaſterne Countries uſually were,) by effuſion of blood, his owne, and his families, and ſo to be continued in his poſterity throughout their generations. And in as much as circumciſion was the ſigne or ſolemne ceremony of this mutuall league betweene God and *Abraham*, and *Abrahams* ſeed; it is neceſſarily implyed (by the tenour of the ſame mutuall Covenant) that God ſhould ſubſcribe or ſeale the league after the ſame manner, and to receive the ſame ſigne of circumciſion in his fleſh, which *Abraham* and his ſeed had done. Againe, in as much as this league was eſtabliſhed with *Iſaac Abrahams* ſonne by promiſe; this likewiſe includes, that the only ſonne of God who was to be *Abrahams* ſeed, ſhould be circumciſed in his fleſh, as *Iſaac* had beene. And this part of the Covenant was performed on Gods part in the perſon of his Sonne at the circumciſion of the childe *Ieſus*. It was impoſſible that the Covenant ſhould be fully accompliſhed ſo long as *Abrahams* corruptible ſeede did only beare the ſeale or ſigne. For it was to be an everlaſting Covenant: and to ſeale an everlaſting Covenant with an everlaſting ſeale in *Abrahams* ſeed or ſucceſſour according to the fleſh, was a matter as Cap. 35

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promises are yea, and Amen. Whilest hee was circumcised God was circumcised, and man was circumcised; and this Covenant or league betweene God and man, was mutually sealed by God and man, with one and the same numericall seale. Howbeit, as was intimated before, this glorious Covenant thus joyntly sealed up in him, was not to beare its everlasting date, untill it were further ratified, and finally sealed by his bloudy sacrifice upon the Crosse, unto which service he was initiated by his circumcision. The Sacrament of circumcision was not so properly abolished as changed into the Sacrament of Baptisme, and so changed by that Commission which this our everlasting Priest gave to his Apostles and Ministers after his resurrection. *Go yee therefore, and teach all Nations baptizing them in the name of the Father, of the Sonne, and of the holy Ghost*, Math. 28. 19. It was by this new Commission so changed, that he which now seekes to circumcise others, or suffers himselfe to be circumcised; doth but labour as much as in him lyes to dissolve, and dissipate this glorious Covenant betwixt God and man, thus joyntly sealed up in one and the same individuall person, with one and the same numericall seale, and afterwards authentiquely and finally sealed by the bloudy sacrifice of the same person God and man vpon the Crosse. And however the Mahumetans, the Sarazens, and Persians, with other preposterous imitatours of *Abrahams* faith, have run mad with love of this ceremonie of circumci- Cap. 35

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sion; sometimes most loathsome and odious to flesh and bloud, whilest it was pleasing unto God; yet the practise of it, is now more abominable unto God that gave it for a signe of his everlasting Covenant, than it was pleasing to him, or displeasing to men, whilest the Law of ceremonies was in force. And for this reason, S. *Paul* wisheth the same curse or punishment unto such as pressed the necessity of circumcision upon Christs Church, which God himselfe had threatned unto such as during the time of the Law did neglect, contemne, or omit it. *The uncircumcised manchilde*, (saith God to *Abraham*, *Gen.* 17. 14.) *whose flesh of his fore-skin is not circumcised, that soule shall be cut off from his people.* I would (saith S. *Paul*, *Gal.* 5.12.) or as some read, *I would to God they were even cut off that trouble you.* Such he meanes, and such alone, as did trouble them by pressing the necessity of circumcision upon them, which had beene baptized in Christ.

3 That the Heathens were concluded in this league, the moderne Jew cannot deny. For not only *Abrahams* sonnes, but every Male in his Family, though bought with money, was to receive the signe of this Covenant in his flesh. But saith the Jew, seeing they came into this league by receiving circumcision, what is this to you Gentiles which will not be circumcised? The Apostle S. *Paul* hath most divinely dissolved this knot, *Rom.* 4.10. His words are so plaine that they need no Comment, but onely to adde this circumstance which is likely S. *Paul* tooke for granted, when he made

made that excellent Comment upon *Moſes* his words *Gen.*15.6. *Abraham* (ſaith *Moſes*) *beleeved in God, and it was imputed unto him for righteouſneſſe.* Seeing the Scripture as S. *Iames* tells us, was fulfilled when *Abraham* offred up his ſonne *Iſaac*, why was not this teſtimony of God concerning *Abraham* reſerved to that fact, or at leaſt to *Abrahams* obedience in circumciſing himſelfe and his ſonne *Iſaac?* Both theſe facts include a greater meaſure of beleiſe in Gods promiſes, than *Abraham* gave proofe of in the forecited place, and was therefore more capable of that praiſe or approbation. But, if that approbation of *Abrahams* faith had beene deferred untill the Covenant of circumciſion had beene ſubſcribed unto by *Abraham*, the Jews might with more probabilitie have conceived, that this righteouſneſſe which God imputes to *Abraham*, had come by the deeds of the Lawes, that none but ſuch as are circumciſed could be partakers of it; Whereas on the contrary, this teſtimony being given unto *Abraham* before hee was circũciſed, cuts off the Jews title of boaſting in circumciſion. This is the ground of the Apoſtles reaſon *Rom* 4.9,10. *For wee ſay that faith was reckoned unto Abraham for righteouſneſſe.* How was it then reckoned? When he was in circumciſion or in uncircumciſion? Not in circumciſion, but in uncircumciſion. *And he received the ſigne of circumciſion, a ſeale of the righteouſneſſe of the faith, which he had yet being uncircumciſed, that hee might be the Father of all them that beleeve, though they be not circumciſed, that righteouſneſſe might be imputed unto them alſo.* Cap.35

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And againe Gal. 3. 8. *And the Scripture foreseeing that God would justifie the Heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all Nations be blessed. So then they which be of faith, are blessed with faithfull Abraham.*

4 Againe, God in so disposing of times and seasons that his onely sonne should be circumcised upon the first of January, did signifie that interest which the Gentiles or Heathens were to have in this Covenant. For this was the day wherein the Romanes, in whose dominions and under whose government he was borne, did consecrate to *Ianus*, to them a God of peace and prosperitie; the day wherein they did mutually present their solemne salutations or good wishes for a happy yeare, and for good luck sake, as wee say, did send gifts one to another, as honey and other like sweet meats, and coyne, *ut dulces dies anni à dulcibus rebus auspicarentur*, as Emblemes of their good wishes for many pleasant and happy dayes.

And whilest they were thus imployed in preventing each other with gifts and mutuall precations of peace and many happy dayes; God gives his only Sonne unto them (and to them all) who was the Prince of that peace; the common fountaine of all that happinesse, which they could wish one to another. Albeit the Sonne of God were borne eight dayes before, yet he was given unto us upon the day of his circumcision. His circumcision was the designement or dedication of him for the salvation of mankinde. *Behold* (saith the Angel, *Luke* 2. 10) *I bring you good tidings*

dings of great joy, which shall be to all people. The Prophet *Isay* foretold this joy, not only with reference to the birth, but to the circumcision also of the true Emmanuel. *They joy before thee according to the joy in Harvest, and as men rejoyce when they divide the spoile*, Isa 9.3. *For unto us a Childe is borne, unto us a Sonne is given; and the government shall be upon his shoulder, &c*, ver. 6. Cap. 35

But some there be, who will either denie, or not beleeve, that our Saviour was circumcised upon the first of January, because we have no better warrant for this opinion, than the tradition of the church. But some of the ancient & learned Fathers did think they had the testimony of Scripture besides the tradition of their Ancients. For so they interpret those words of S. *Iohn Baptist*, *Iohn* 3.30. He must encrease, but I must decrease; as if they did containe a secret character of the time wherein *Iohn Baptist* and our Saviour were borne; the one upon the longest, the other upon the shortest day in the yeare. And by this account our Saviour was circumcised upon the eighth day of January. For my part I dare not contradict this kinde of interpretation of the Fathers, being fully perswaded that the holy Ghost doth oft-times fore-signifie greatest mysteries as well by meere character of words, as by words affertive or matter of fact.

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Of the name Jesvs, *and the title* Lord.

THE meaning of the name *Iesus* is expounded by the Angel, *Math.* 1. 11. *Shee shall bring forth a Sonne, and thou shalt call his name Iesus: for hee shall save his people from their sinnes.* But this *title* of *Saviour* may admit many degrees, partly in respect of the name it selfe in the originall tongue, whence it descends unto the Greeke and Latine; but more principally in respect of the matter, that is the distresse or danger whence men are *saved*. In respect of this later at least, *Iesus* the sonne of *Mary*, far exceeds all others that have beene, or hereafter may be termed Saviours. But of the danger or misery from which he saved his people, there will be better opportunity to speake at large in the Article of his Crosse. The explication of the name it selfe, is the worke of this time and place. Some there be which think this name *Iesus* must necessarily be derived from the essentiall and proper name of God; a name never rightly pronounced by the Jews or by any other, as some learned Hebricians think before our Saviours birth, but then made *effable* or utterable (as the Authors of this opinion would perswade us, who derive this word *Iesus* from *Iehovah*, by intersertion of one Hebrew letter, to wit, *Shin*, which is as much as *Sh.*) According to this

this derivation, they would make the *compound* name to be an Emblem or type of the two natures in Christ; *Iehovah*, bearing the type of the divine nature, and the letter *Shin* interserted into this name, to be an Emblem of the incarnation or humane nature assumed into the unity of the person of the sonne of God. This Etymologie or derivation (as the Authors of it imagin) best agrees with the Angels interpretation of the name *Iesus* before cited; because *Iehovah* himselfe *saith* (Isay 45.21.) *There is no Saviour besides me.* If this be λόγος ἀποδοχῆς ἄξιος *currant Cabbalisme*, wee are in speciall beholding to *Osiander* for it. If by sager judgements it happen to be censured for a fancie, * *Iacobus Naclantus*, a Romish Bishop must share with *Osiander* in the censure. Whatsoever the opinion be in it selfe, the allegation for confirmation of it, is not concludent. For *that*, rightly examined, only inferres, that *Iehovah* himselfe, (hee that was essentially God) and none besides him, was to be our Saviour, or the Saviour of the world. This is a truth unquestionable, yet a truth which will not conclude, that whilest he became the Saviour of the world, he was to take no other name or title upon him, besides the proper and essentiall name of God, only imbellished with one letter. But admit the name *Iesus*, (as wee take it in our Creed) given to our Saviour by the Angel, must draw its pedegree from the same Hebrew *roote* or *primitive*, from which the name *Iesus*, given to others, is derived; yet the branches of the same roote

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* *Vide* Jacobum Naclantum *in Medulla scripturæ.*

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roote or primitive, (from any of which the name *Iesus* may be aptly alike immediatly deriued) differ much. First, wee may derive the word *Iesus* from the *future tense* of the Hebrew *Iashang* [*Salvavit*] And thus the name in the Hebrew should be *Iehoshuah*, whence he whom in our English we call *Ioshua* the sonne of *Nun*, and *Iesus* the sonne of God, should have one and the selfe same name in the Hebrew, as they have in the Greeke and vulgar Latine. According to this derivation all the prerogatives which *Iesus Christ* the sonne of God can challenge before *Iesus* the sonne of *Nun*, or others which have beene called *Iesus*, must be deduced only from the matter or manner of the salvation which he bestowes, not from any peculiar property or soveraignty of name. The same name in the Hebrew is sometimes read shorter, not *Iehoshua*, but *Ieshua*, and from this later contracted name as well the Greeke Ιησους, as the Latine *Iesus* is more immediatly and with lesse alteration derived. This later kinde of writing (or contraction,) was more familiar among the Jews in our Saviours time. And for this reason the moderne Jews call him *Iesu*, not in despight or mockery (as some great * Clarks have beene perswaded) but out of an ordinary custome of omitting the Hebrew *gutturall* in this and like words for better facility of pronouncing. And as *Drusius* notes, the omission of this letter in proper names, grew in use amongst later Hebricians (such as lived since or about our Saviours time) upon the same occasions, that moved the ancient Latine Fathers,

* *Vide Drusium de nominibus.*

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Fathers, to render the Hebrew *Hoseang*, not as we do now, *Hoseas*, but *Ose*. Whether we read *Iehoshua*, or *Ieshua*, or *Ieshu* in the Hebrew, the name in the greeke or Latine is all one; and the meaning or signification in the Hebrew the very same.

2 But albeit the name of this our Jesus may rightly be derived from the same branch of the Hebrew *Iashang*, from which the name of *Iesus* as it was given to *Iesus* the sonne of *Nun*, and to *Iesus* the sonne of *Iosedec*, tooke their originall, yet I like best of their opinion, which derive the name *Iesus* (as given to the sonne of God) not from the *participle*, *verbe*, or *adjective*, but from the abstract or substantive *Ieshugnah*, which is as much *as salus ipsa, or Salvation* it selfe. And this originall of the name *Iesus*, *Simeon* seemes to intimate in his divine song *Luke 1. ver. 28. 29. Hee tooke the child Iesus* (saith the Evangelist) *in his arme, and blessed God and said, Lord now lettest thou thy servant depart in peace according to thy word; for mine eyes have seene,* (not σωτῆρα σου but σωτήριον σου) not *salvatorem*, but *salutem*, not the Saviour, but the salvation, *which thou hast prepared before the face of all people, a light to lighten the Gentiles, and to be the glory of the people Israel.* Now all these attributes [of being *a light to lighten the Gentiles*, to be *the glory of Israel*] are properly ascribed unto the person of our Saviour, unto God made man, or unto the man Christ Jesus, in whom the Godhead dwelleth bodily. The Hebrew abstract or substantive, which the Greekes expresse by σωτήριον or σωτηρία, that is, by *salvation* it selfe, (not by Saviour) is most frequently

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quently used in those places of Scripture wherein Salvation by Christ is promised. As *Isay* 52.10. *The Lord hath made bare his holy arme in the eyes of all the Nations, and all the ends of the earth shall see the* Salvation *of our God.* And againe *Isai* 56.1. *Thus saith the Lord, keep ye judgement, and do justice: for my salvation is neere to come, and my righteousnesse to be revealed.* And *Abakuk* 3.18. Yet *I will rejoyce in the Lord, I will joy in the God of my* Salvation, (so our English,) *or in God my salvation, or my Iesus.* And againe, *Isay* 49.6. *It is a light thing that thou shouldst be my servant to raise up the Tribes of Iacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou maist be my* Salvation *unto the end of the Earth.* Instantly after God had saved Israel out of the hand of the Egyptians, and drowned the Egyptians in the Sea, *Moses* and the Children of Israel sang this song unto the Lord. *Exod* 15.1,2. *Hee hath tryumphed gloriously; the horse and his rider hath he throwne into the Sea. The Lord is my strength and song, and he is become my salvation,* &c. This deliverance of Israel from the Egyptian thraldome and their safe conduct through the red Sea, was but a type or shadow of a greater deliverance to be wrought by the same God for his people, for which they were to take up the same song which *Moses* and the children of Israel here did; but with some additions or fuller expressions, how the God of their strength should become the God of their *Salvation,* or their Jesus. *And in that day, thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine*

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anger is turned away, and thou comfortedst me. Behold, God is my salvation: I will trust, and not be afraid, for the Lord Jehovah is my strength, and my song, hee is also my Salvation. Therefore with joy shall yee draw water out of the wels of Salvation. *Isai* 12. 1, 2, 3. Though these and many other places of the like observation had their true historicall occasions, yet were they not exactly fulfilled according to their propheticall importance, untill hee fulfilled them, who was Jehovah, both Lord and God from eternitie, not by a generall title, but by a distinct and proper name given unto him by Gods appointment at his circumcision. How the name and office of Christ Jesus, as King and Priest, was both foreprophecied, and respectively foreshadowed by *Iesus* the sonne of *Nun*, and by *Iesus* the sonne of *Iehosedec*, must be referred unto his consecration, to be the Priest after the order of *Melchisedec*. Cap. 36

3 It followeth in the Creed, *That Iesus Christ who is the only sonne of God is our Lord.* Now whether this title [Lord] be interserted into this article by way of anticipation, as the other title Christ apparently is, may be doubted. He did beare the name *Iesus* from his Circumcision, as wee do our Christen names from the Font. This was his proper name; the other two were names of office. *Know yee*, saith the Apostle, *Acts* 2. 36. *that that Iesus whom yee have crucified, him hath God made both Christ and Lord*, to wit, after they had crucified him. Hee was anointed to his Prophetical office at his Baptisme, but thereby rather initia-

Sect. 4. ted to be, then actually made Christ and Lord. Unto these two offices of everlasting Priest, and everlasting King, hee was not actually anointed, or fully consecrated untill his resurrection from the dead. Was not then the Sonne of God, *Lord* before his resurrection? Yes, being God from eternitie, hee was also Lord from eternity. So we are taught by *Athanasius*, *The Father is Lord, the Sonne is Lord, and the H. Ghost is Lord.* Whosoever is truely God, is also truely Lord. And in this acception of Lord, as there be not three Gods but one God, so there be not *three Lords, but one Lord* in the blessed Trinitie. The Father is the onely God, the onely Lord; the Sonne is the only God, the onely Lord; the holy Ghost is the onely God, the onely Lord. But whether this title of *Lord*, as it is here inserted in this article of the Creed, import no more, then that the Sonne of God, is the true and onely Lord, with the Father and the holy Ghost; or whether it were not before his birth in some sort peculiar to the Sonne, is a point neither cleare in it selfe, nor easie to be cleared; because the ancient Translators, (especially the Greeke and Latine) render the three originall words, *Elohim, Iehovah*, or the name of foure letters (howsoever it be pronounced) and *Adonai* promiscuously, by *Lord*. And yet these three words in the originall have their severall significations or importances. To omit the word *Elohim*. About the name of foure letters there is much contention how it should be pronounced, yet all agree that it denotes the nature and essence of God; is

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his most proper name, and admits no plurall. The proper signification of the name *Adonai*, is as much as *Dominus* or Lord. Cap. 36

4. The reason, as I take it, why the Greekes and Latines have usually but one expression of both names, is, because the ancient Hebrews did not pronounce the name of foure letters, unlesse it were in the Sanctuary, or in solemne benedictions. Nor did they write it so as it might be pronounced, that is, with any proper vowels, but either with the vowells of *Adonai*, or of *Elohim*. Not the Greekes and Latines onely, but the Chaldee paraphrase sometimes reads *Adonai*, where wee read *Iehovah*, or the name of foure letters. And thus it doth not from mistake of the Hebrew vowells, which in the time of *Onkelos* the later of the two Chaldee paraphrases, were not exprest. *And God said to Moses, I appeared unto Abraham, unto Isaac, and Iacob, by the name of God Almighty, but by my name Iehovah was I not knowne to them.* Exod. 6, 3. Or as the Caldee, by the name *Adonai*, &c. *Wherefore say unto the Children of Israel, I am the Lord, and I will bring you out from under the burthens of the Egyptians, and I will rid you out of their bondage*, &c. Some good writers in the interpretation of this place observe, that albeit *Abraham*, *Isaac*, and *Iacob* were in high favour with God, yet they wrought no miracles as *Moses* the first among the sonnes of men did. And hence they infer, that *Moses* did worke all his miracles in the power and vertue of this name, whether *Iehovah* or *Adonai*, which was first manifested un-

to him. But amongst many interpretations of this place * Pagnin best approves this.

Although God were knowne to *Abraham* as Omnipotent and All-sufficient to performe whatsoever he hath promised: yet was he not knowne unto *Abraham* or other of the Patriarks by that name or title, which did import the instant performance of what he had promised unto *Abraham*. This was immediately imported in the name *of foure letters*, or in those descriptions which God there gave to *Moses* of his nature and essence, or of his present purpose towards Israel in the 3 of *Exod.* ver. 14. *I am who I am*, &c.

5 And the Chaldee paraphrase, it is probable, did use the name *Adonai* in stead of the name of foure letters, as most pertinent and most significant to this purpose. For it properly pertaines to him who is not onely in himselfe Almightie or All-sufficient, but Lord of all, to dispose of Kingdomes and inheritances, to depose greatest Lords

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* *Variæ sunt Commentatorum interpretationes in hunc locum: quarum aliquot hic referre volumus. Quidam sic intelligunt; quòd Deus quidem generalem quandam sui cognitionem patribus revelaverit: sed non tam claram & perspicuam, quam revelata est per Mosen. Et inter patriarchas obscurè adhuc de Dei præsentiam, per Mosen autem manifestiorem prædicationem de Deo vulgatam esse. Alii dicunt, quod vocabulum Dei, Adonai, manifestum quidem & asserum fuerit patriarchis secundum vocem, sed non secundum significatum mysterium, aut virtutem ejus. videlicet quod Patriarchæ scierint quidem Deum satis fortem, & potentem esse ad edenda miracula & prodigia, sed non sciverint nomen Dei revera grammaton יהוה nomen illud esse, quo possit bona tantum cum creatis, & delegatis à Deo miracula edere. Quemadmodum Mosen putant virtutes hujus nominis יהוה Adonai, miracula edidisse. Mihi videtur omnium simplicissima sententia esse eorum, qui ad hunc modum explicant; Quasi Deus hoc sensu hæc verba ad Mosen locutus sit. Divitiarum quidem me esse patronum declaravi & mihi abunde esse divitiarum ut illas divites reddam. At in nomine meo Adonai non fui cognitus illis, id est, veram opere non complevi quod illis sum pollicitus. Quasi dicat promittentem quidem me illis Numen Cheruben eorum, audierint & crediderint; sed opere promissa complentem non videant. Incredibilium tu rerum nescii. Tu igitur in nomine meo Adonai cognitus ero, Id est, videbis me id facere quod nomen meum, nempe veracem esse &c.* Paulus Fagius *Paraphra. Chald. in Exodum chap 6.*

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and advance meanest servants. If the name of foure Letters were to the ancient Hebrews as *Drusius* with some others will have it, ineffable; this was a true character of his incomprehensible nature, which they properly signifie. Nor doth the usuall substitution of *Adonai*, for the want of foure letters want matter of more than grammaticall observation. This practise was a literall Embleme or Character of that which our Evangelist hath expresst in words assertive. *Iohn* 1.18. *No man hath seene God at any time: the onely begotten Sonne, which is in the bosome of the Father, he hath declared him.* In this declaration or exposition of God (whose incomprehensible nature was charactred by his ineffable name) made by the Sonne of God incarnate, there was a greater improvement of mans knowledge of God, in respect of that knowledge which *Moses* and the Prophets had, than there was in *Moses* his knowledge of God, in respect of *Abrahams*, *Isaacs*, or *Iacobs*. *Moses* and his Successors did see the performance of that, which the name of *Iehovah*, or *Adonai*, first revealed to *Moses* did import, to wit, deliverance from their bodily Enemies, and in that deliverance they had a pledge of far greater blessings promised, which yet they did not receive. For as our Apostle testifies *Heb.* 11. 39. *Though Moses amongst others, through faith, obtained a good report: yet he did not receive the promise*, that is, the blessing promised, nor was the nature of man capable of this blessing promised, untill that God, who was first revealed unto *Moses*, under the name of *Iehovah*, was made Lord and Christ. Cap. 36

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6. It had beene a question more worthy of *Drusius* his paines, then all the questions which he makes concerning the name of foure letters, whether the name *Adonai* were not in some sort peculiar to the Sonne of God, or to ὁ λόγος, who was to be made flesh. That this name *Adonai* is so peculiar to the Sonne of God as ὁ λόγος is, I dare not affirme. For ὁ λόγος doth no where to my remembrance denote any other person in the blessed Trinity besides the Sonne; Whereas the name *Adonai* is an expression which many times referres unto the Trinity or Divine nature. And in this extent it must be taken, when it is substituted for the ineffable name of God, unlesse some speciall circumstances restraine it to the Sonne. But in many passages of the old Testament, both names are exprest according to their proper consonants. And in all these places the name *Adonai* referres only to the Sonne, as the name of foure letters denotes the Father. As in that 110 Psalm, where we read, *The Lord said unto my Lord*, it is in the originall *Iehovah* said unto my Lord *Adoni*, or *Adonai*. And in this place the name of foure letters referres onely to God the Father. But so doth not the name *Adoni* denote either the Father or the holy Ghost, but the Sonne alone. I durst not have beene so bold as to have gathered this generall rule from mine owne observation, unlesse I had found it excellently observed and proved at large by *Petrus Faber* in his *Dodecamenon, Cha.* 8. It much affected this learned man, as it will do any that is wise unto sobriety, to see how most

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most of the Ancients, as wel in the Greek as in the Latine Church, albeit they tooke no notice at all of any difference betweene these two names of God in the originall, did yet constantly appropriate the name of *Lord* to *God* the *Sonne*, when hee is named in the same prayer or gratulatory Hymne with God the Father. But this they might learne either from S. *Paul*, or from the Apostles Creed. For so the blessing is, The grace of our Lord Jesus Christ, and the love of God, [not of the Lord God] &c. And so in the Apostles Creed the title of Lord is appropriated unto the Sonne of God, not added either to the Father Almighty, or to the Holy Ghost.

7. But in many places of the olde Testament, wherein both names of God are specified, the name of *Adonai*, is placed before the name of foure letters. And thus it happens, so farre as I can observe, especially in the serious supplications, or gratulatory expressions of Holy men, as in that speech of *Gideon*, *Iudges* 6.13. *Oh my Lord, if God be with us, why then is all this befallen us?* And againe, *Iesuah* 7. 7. *Ioshua said, Alas O Lord God, wherefore hast thou at all brought this people over Iordan &c?* The Evangelicall mysterie implyed in this forme of prayer or supplication is excellently deciphered by *Musius* in his Comments upon this place, with whose words gathered from the tradition or lyturgie rather of the ancient Hebrewes of the *Cabbalists* I conclude this Treatise.

* *Ioshua*

* *Ioshua* (saith he) calls God by 2 names, when as chiefe Commander he speaks in behalfe of all the rest. The one is *Adonai:* the other *Iehova*. The former setteth out Gods ruling power: the later hath respect (as else where I have shewed) to Gods Essence. These 2. names often come together in the most fervent prayers of the Saints in the sacred Story: as here they doe. Namely, they inspired with the Holy Ghost doe, as (I conceive) the Holy Church doth, praying for all things from the Father for the Sonnes sake. For seeing *Adonai* (as I said) hath an eye to Gods ruling power; it agrees manifestly to the Sonne, and represents him to us by whom as God the Father made the World; so hee ruleth it. In this point the Diviner sort of Hebrew Authors called *Cabbalists*, assent to us; when they teach that the name *Adonai* is as it were the key, by which entrance is opened to God *Iehova:* that is, to God as it were, hid in his owne Essence: and that it is the treasure, in which these things bestowed on us by *Iehova* are all deposited; And that moreover it denoteth the great Steward, who disposeth of all, and nourisheth and quickneth all things under *Iehova*; And finally, that no man can approach neere *Iehova*, but by *Adonai*: because

* *Compellat Iosua Deum duplici nomine, dum ut Imperator, pro omnibus verba facit. Alterum est,* אדני *Adonai; alterum* יהוה *: illud ad dominationem pertinet; hoc Dei essentiam, ut alibi dixi, intuetur. Solent autem duo ista nomina sæpius in vehementioribus precationibus isto modo conjungi a viris sanctis in sacra historia. Quod eodem illi Spiritu afflati fecere, ut ego certe existimo, quo sacrosancta Ecclesia Deum Patrem omnia orat per Filium. Nam cum nomen, Adonai, ut dixi, dominationem intueatur, planè filio cõgruit, eumq; nobis representat, per quem Deus Pater, ut fecit mundum, sic mundum moderatur. Itaq; adsentiuntur nobis etiam, verbis saltem, diviniores Hæbræorum Philosophi, quos* Cabbalistas *vocant; cum tradunt, illud nomen, Adonai, esse tanquam clavem, qua patefit aditus ad Deum Iehovam: hoc est, ad Deum in sua essentia veluti latentem; esse Thesaurum, in quo ea, quæ ab Iehova nobis impartiuntur, omnia sunt recondita, Esse insuper œconomon illum,*

cauſe there is no other way or courſe at all to come to him; And that therefore the Church thus begins her holy prayers: *Adonai*, that is, Lord open my lips, and my mouth ſhall ſhew forth thy praiſe. Theſe and ſuch like paſſages are extant in the booke intituled *Porta lucis: the Gate of light:* and in the book called שם הפרש That is, The name explicated.

magnum, qui res omnes diſpenſat, nutrit, vegetat, per Iehovam; Deniq; neminem ad Iehovam penetrare poſſe, niſi per Adonai: Neq; enim ullam aut viam, aut rationem ad illum pervenendi aliam eſſe prorſus; ideoq; ideò Eccleſiam preces ſuas ſacras ſic auſpicari: Adonai, hoc eſt, Domine, Labia mea aperias: et os meum annuntiabit laudem tuam. Hæc enim, et his ſimilia alia, ſcripta extant in eo libro, cui titulum illi fecêre, Portam Lucis: et in libro quem vocant שם הפרש, id eſt, Nomen explicatum. Maſius Comment. in Ioſuam, Cap. 7. pag. 124.

FINIS.

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A CATALOGVE OF the ſeverall Treatiſes heretofore publiſhed by the Author.

(***)

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Nazareth *and* Bethlehem, *or* Israels *portion in the sonne of* Jesse: *And mankindes comfort from the weaker sex, in two Sermons preached at S.* Maries *in* Oxford.

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